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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

CHRISTMAS THOUGHTS.

The fact that this present number of the *Nonconformist* will reach the majority of our readers on Christmas Day naturally suggests a few thoughts on a theme which, however familiar, is never threadbare. Happily at this time there is hardly any expectation that the journalist at least can treat the subject from a fresh point of view. The Christian world is just now far more susceptible to that which appeals to the heart than to the mind; more inclined to recognise the strength of those ties that bind us all together in one common brotherhood, in the name of Him who came to bring "peace on earth, goodwill to men," than to remember theological differences of man's invention. Now, if ever, during the short pause in the busy occupations of life permitted by this Christmas Festival, we feel the softening and subduing influence of that religion which appeals to the deepest affections of our common nature; which manifests itself in thoughts and acts outside our individual selves; and which tends more or less to call forth and expand our finer sympathies. Now, if ever, the conviction is brought home to us that Christianity, by its claims upon motives and feeling common to universal humanity, and its adaptation to the wants of the lowliest as well as the highest is, in this as in every age, its own sure witness. We need no better proof of its Divine origin.

This innate faith in the power and efficacy of the Gospel of Christ is the only effectual antidote to that sadness of spirit and those gloomy reflections which, even at this season of festivity, distract the mind. It is natural at Christmas-time to carry back our thoughts to the origin of a religion, the supreme aim of which is to assimilate our erring and imperfect nature to the Divine ideal; but at the same time it is impossible to forget how inadequately that aim has as yet been realised, and to how limited an extent the perfect man, Christ Jesus, who was "the image of the Invisible God," appears to rule and guide the hearts of men. This is neither the place nor the time to examine so abstruse a problem; nor, whatever ingenuity may suggest, can our finite capacities grasp the ultimate designs of an infinite God. It has pleased Him to commit the extension of His spiritual Kingdom to human agency, which has alas! to so large an extent, misunderstood, perverted, and debased a Divine message designed to satisfy the spiritual cravings of man, and to purify and elevate humanity. Those who have a firm personal faith in the reality and all-sufficiency of Christianity as a transforming power will, in proportion to the vitality of that faith, be quite content to leave the inscrutable problems affecting the destiny of man for future solution, to recognise incontestable facts in relation to the needs, depravity, and misery of mankind, and zealously to employ whatever means may be at their command in helping to remove the hindrances to the universal acceptance of Divine truth.

The Christmas season is peculiarly adapted to remind us of the oneness of the Christian faith, and the simplicity of its instrumentality. We are told that it seeks to bring all men into direct relation to its Divine founder by winning over their affections, and that it disdains the help of worldly motives and influences, and the support or patronage of State authority. How difficult is it to trace any distinct resemblance between the religion embodied in the life, enshrined in the teachings, and attested by the death of our Saviour, and the distorted image which Christendom at the present moment reflects of the grand original. The contrast, as we all sorrowfully admit, is painful and humiliating. Nearly everywhere contemporary Christianity seems to exalt the means above its supreme end. It is mainly an affair of churches and great corporations. Its vital energies are overlaid by the ecclesiastical claims of orders and hierarchies, which guard it as their own monopoly, to be dispensed solely through them. Our Lord's simple appeal to the finer instincts and feelings of men hardly gets a hearing amid the clamours of rival creeds and the perplexities suggested by metaphysical or sacramental dogmas. The pathway by which Christendom might return to primitive Christianity, and to a closer union of its disciples, is beset by legions of sacerdotal pretenders; and "religion" is often but another name for gigantic vested interests in accumulated property or State endowments. And although Christ repudiated worldly alliances, and proclaimed that His kingdom was in the hearts of men, the majority of those who call themselves by His name eagerly court the patronage, and rely upon the aid of secular authority; so that at the close of the nineteenth century statecraft unites with priestcraft in perverting the true spirit and objects of the Gospel of Christ. In the New Testament we have clearly pourtrayed the lovely ideal of that Christianity which the present season invites us anew to gaze upon. If the reality presented to us by the Churches of Christendom, at the present moment, were anything like an embodiment of the Divine original, should we so bitterly lament the lack of spiritual faith, the widespread prevalence of unbelief, and the apparent inadequacy of religion to cope with the evil and misery that abound, and to purify and exalt human nature?

We do not desire to indite a homily, but would fain avail ourselves of the occasion to stimulate the zeal and quicken the self-denying resolution of our readers who, having accepted the Christian faith as embodied in the life and precepts of our Lord, feel themselves constrained to make it the motive power of their lives, to commend it to others in all its pristine simplicity, and to assist in removing all obstacles, religious, social, and political, to its ultimate triumph. Surely the conscientious recognition and fulfilment of this obligation is the best cure of despondency, and the most effectual means of vivifying faith in Divine realities! None, we venture to hope, will be the worse for indulging in the train of reflection which these disjointed hints may awaken at this season of rest, family greetings, and expansive sympathy. Of that quiet social enjoyment which tradition and hallowed associations alike suggest, we trust our readers may have an abundant share; and in conclusion we cordially wish one and all a Merry Christmas and a Happy New Year.

THE WARFARE IN THE ENGLISH ESTABLISHMENT.

It is, at least, an unseasonable fact that Christmas time finds Episcopalians quarrelling about—the best means of promoting unity in the Church! It is the Primate this time who has stirred the waters, and he has done so by what is doubtless a well-meant attempt to secure that unity, the absence of which is alarming Churchmen and scandalising politicians.

On the 7th of this month about 120 clergymen met at Lambeth Palace, by invitation of the Archbishop, for devotion and discussion; the subject for consideration being the suggestive one, "How, under present circumstances, unity in prayer and action may best be promoted within the Church?" The proceedings were private, and publicity has been given only to the names of the leading clergymen present, and of those who prayed or took part in the discussion.

The *Church Times* is quick to seize upon the fact that such a meeting has been held, as a proof that the Croydon Church Congress is "bearing fruit," and that the Archbishop of Canterbury, moved by "the miserable and even ludicrous failure of the P. W. R. Act for any useful purpose whatever," has repented of his share of the work, and is about to go on another and better tack. That is the Ritualistic view, and the Evangelical view is, of course, not like unto it, but of an exactly opposite kind. The *Record* picks out the names of the "Sacerdotalist Ritualists" and of the "Mauricians" who were present, and, linking them with those of well-known Evangelicals, says that what was "designed to be a model union presents the spectacle of a strange medley."

The *Rock*, as may be supposed, is more outspoken than the *Record*, and this is its blast of indignation at the "worse than puerility" of the Primate, in convening such a meeting:—

> Is unity within the Church, however hollow, false, godless, deadly, so dear to his heart that God's honour, Christ's word and work, and the Spirit's teaching, are things of no value in comparison? Is that the theology which the Church's episcopal chief is prepared to recommend to the Christian and Protestant people over whom his primacy is exercised? God forbid that they should accept it. We, as Protestant journalists, are bound, with all respect to his grace, to expose and denounce it. That policy comes not from the Christianity or Protestantism of England. It comes from infidel latitudinarianism and Romish artifice—not that we charge the archbishop with these. God forbid; but in his yearning for the unattainable he has unconsciously lent himself to the tactics of those who hate the uncompromising truths of the Gospel. We call upon the Church Association to note this approaching chaos of religious thought, and to come out boldly and decisively against all association of Evangelicals with Romanists or sceptics in congresses, ruridecanal meetings, missions, &c.

This the *Church Times*—not without some reason—labels "the Gospel of Hate," and sarcastically reminds Archbishop Tait that these are the kind of men whom he sought to gratify with his Public Worship Regulation Act!

Canon Ryle was one of those present at the Lambeth meeting, and, having in view the censures he has drawn upon himself for the part played at the Croydon Congress, there is no one whose address on the occasion we should have better liked to hear. But the Canon is not a man to let his light shine under a bushel, and so we have his views on the situation in a letter which has since appeared in the *Record* (Dec. 14). And a very instructive letter it is, to those who see in what a slippery place the Canon stands. He tells us that an active movement seems likely to be set on foot "to heal our breaches, settle our differences, and make our 'schools of thought' more harmonious"—the reason being that men are beginning to see that the Church is in serious danger because of those differences. But, important as unity is, he scents danger, and suggests caution, exclaiming, "Let us beware of being drawn into compromises! Let us abhor the base idea of 'peace at any price'!"

Canon Ryle admits that "the Church of England is a thoroughly comprehensive Church."

> I frankly admit that honest High-Churchmen, honest Broad-Churchmen, and honest Low-Churchmen, have all a legitimate standing within its pale. No member of any of these three schools of thought may point the finger of scorn at the other two, and say, "You are not a sound Churchman." At all events I shall not do so. Whosoever is content with the Thirty-nine Articles and the Prayer-book, adding nothing to them, taking nothing away, and honestly and fairly interpreting them, that man I regard as a loyal member of the Established Church of England. . . . . Our points of agreement, I believe, are more than our points of difference. We are fighting on the same side and under the same colours, though we are not using the same weapons, or marching in the same regiment.

The Canon, however, is afraid that the unity now sought for is a very different thing from this, and so he reiterates:—"Let us mind what we are about. Let us be on our guard." He wishes to know whether the advocates of unity want Evangelicals to fraternise with opponents of creeds and articles, "who question the inspiration of Scripture and deny future punishment, and make a vague *earnestness* the substitute for faith and sound doctrine?" And also whether the proposed concordat is to embrace "those men within our pale who disclaim all sympathy with Protestantism, who hold and teach all Romish doctrine, and openly avow their desire to undo the work of the Reformation?"

Canon Ryle, at any rate, must draw the line at these men, who, he thinks, are "in the wrong place in the Church of England." Nor can he understand the "astounding readiness of many High-Churchmen and Broad-Churchmen to throw their shield over the Romanisers"—

> I am utterly unable to understand their line of conduct. To me it looks like unfaithfulness to the Church of England, and unaccountable forgetfulness of the gross corruptions of the Church of Rome. . . . The system of not interfering with Romanisers and allowing them to do as they please is a novelty. It is a modern system, which our forefathers of every school would not have understood.

And he winds up with a characteristically spasmodic appeal:—

> Let us be willing to co-operate, to any reasonable extent, with all Churchmen who are loyal to the Church of England, and faithful to the great Protestant principles on which the Church was founded at the Reformation. But let us never consent to lower our standard of Churchmanship for the sake of peace, or to sanction the idea that the modern Romanisers are true and genuine Churchmen, in order to present the world with a hollow show of unity. Our motto should be, "Peace with honest High Churchmen! Peace with honest Broad Churchmen! But no peace with Rome, or with those who are Rome's friends within our pale!"

Being utterly unable to understand Canon Ryle's line of conduct as he is to understand that of his Broad and High-Church brethren, we were about to offer some comments of our own on the perplexities in which he has involved us by his recent, and his present, attitude in this matter. In these days, however, we carry on the war with the aid of allies in the other camp, and so we are not at all surprised to find another well-known Evangelical sharply joining issue with Canon Ryle.

The Rev. S. A. Walker, of Bristol, writing to the *Record* (Dec. 19), says plainly that the Canon's letter is "calculated to misrepresent him and render his leadership mischievous."

> Twenty-two times does the word "Churchman" occur in the respected Canon's letter, and fourteen times the word "Church"; not once, as far as I can discover, the word "Christian," and only once the word "Christ," and that in a quotation. How is this? Does the Canon believe that the battle of the present day is about more or less Churchmanship or the doctrines of the Church? And is the only unity which he recommends a unity of Churchmen on Church principles? This may be the line adopted by the promoters of Church Congresses, but it scarcely rises to the level of our Lord's ideas of unity among those who belong to Him.

Mr. Walker allows that, if "the low ground of Churchmanship" be taken, the Canon's advice to admit honest Broad and High Churchmen is not to be wondered at; but,

> Is not "the Church" a rather dangerous standard for us Evangelicals to adopt when we speak of union? Does it not give the Romanisers all the advantage they require in their controversy with us? Once take Churchmanship as your criterion of fitness for fraternity, and where will you draw the line? Mr. Ryle says, "and between honest and dishonest Churchmen," but who is to decide? Even the Canon admits that his "honest High-Churchmen" sympathise with the dishonest ones.

That is "a very palpable hit," and what follows is equally calculated to make the Canon wince:—

> It is sad to find men like Canon Ryle laying themselves open to the charge of preferring the interests of the Church of England to those of the blessed Redeemer and His people. Good Churchmanship is all right when it is serving the Lord, and Churchmen do well to unite when they are led by the Spirit to give all their energies to the glory of their Master and the spread of His truth; but when the interests of the Church are made the leading motive of action, and Churchmanship, which admits of an unknown quantity of scepticism, or superstition, is made the bond of union, the servants of Christ, who take Him for their centre and their circumference, may well hesitate to accept union on such terms.

Finally, Mr. Walker notices that, while Canon Ryle "goes in for the Congress," he "feels anxious about its composition in 1878," and he justly ridicules the idea of weighing and measuring the men who are to take part in it, by means of the line and the scales and weights supplied by Canon Ryle. The truth we take to be, that the Canon is like a moth fluttering round a candle, but more conscious than moths commonly are of the danger of the position. Apparently, he has made up his mind to put up with the existence of High-Churchism and Broad-Churchism in the Establishment, for the sake of saving the Establishment. But it must be "honest" Churchism, whether Broad or High, and he has the moth-like innocence to suppose that his fine and impracticable distinctions will be, or can be, observed either by himself, or by the astute persons with whom he *is* willing to fraternise.

If there were not higher interests at stake than the mere existence of a politico-ecclesiastical institution, all this would be merely diverting; but it is, in fact, saddening to witness such a spectacle as these occurrences present. Even the Primate, optimist as he is, must be depressed at finding that an effort to heal the breaches, admitted to exist in his Church, only helps to make them wider. Nor, if it be true, as the *Record* states, that the effort is made "because Lord Hartington, Mr. Forster, and others, are trying to make disestablishment the watchword of the Liberal party," need we doubt that its failure to avert such an issue will be equally conspicuous?

It is announced by the primate's desire that Convocation will not meet for the despatch of business before Tuesday, the 12th of February.

The Bishop of London has appointed the Rev. Samuel Bardsley, Rector of Spitalfields, to the rectory of Finchley.

The Duke of Argyle will contribute an important article, entitled "Disestablishment," to the January number of the *Contemporary Review*, which will, no doubt, excite wide-spread interest. In its first number for the New Year that periodical offers a very attractive bill of fare, and puts forth such a list of able contributors for 1878 as cannot fail to maintain its reputation, and attract increased public support.

From the Hindoo Point of View.—A native paper of Madras says:—"We are notoriously a superstitious race, while the English, those resident in India at least, are so emancipated from superstition that they protest against paying their priests; and these are accordingly paid out of the taxation of the superstitious natives."

PROFESSOR GOLDWIN SMITH ON THE LIBERAL PARTY AND RELIGIOUS EQUALITY.

At the meeting of the Leeds Nonconformist Union on Wednesday evening, Professor Goldwin Smith delivered an address on "Religious Equality in relation to the Liberal Party." He said he had been told that an article had appeared in a daily journal denouncing him for speaking at all in this country. He felt that, excepting in compliance with their friendly invitation, he should have no right to speak, for he now dwelt on the other side of the Atlantic. Still he did not think he did wrong in response to their request that he should stand once more in the ranks of English Liberalism—(applause)—in which he was once a humble soldier. Besides, the cause of truth was one which existed in all nations, and on both sides of the ocean; and the cause of disestablishment was the cause of truth. (Applause.) It was the cause of truth because only in perfect freedom could religion be sincere; and at this great crisis the cause of disestablishment—the cause of perfect religious freedom—called for the most earnest efforts of them all. No one doubted that they had arrived at a most momentous period in the history of religion. No one doubted that the advance of historical criticism and physical science had greatly shaken in many minds—many pure, excellent, and would-be religious minds—the faith which they learnt at their mother's knee. They were in deep perplexity about the greatest, the most overwhelming, question that could press upon the mind of man; and their only chance of escape from that perplexity—their only chance of arriving on the ground of certainty once more—was by perfect, unhesitating, and unreserving allegiance to the truth. (Applause.) How was it possible that men could see truth—that they could even receive truth with the open mind—when the State stepped in and gave great encouragement and great emoluments to one sect, whilst it frowned upon and discouraged the other? It was from no ill-feeling towards the Church of England, as a religious community, that they were met together in support of disestablishment. He himself was brought up in the Church of England. He still attended the ministrations of the Church of England, though he could not feel bound by that narrow orthodoxy which drew a separating line between one part of Christendom and another. (Applause.) He felt unchanged respect and affection for the Church of his childhood. He looked up with the greatest reverence to many of its members and many of its rulers. There was no man whose Christian wisdom he acknowledged and admired more than that of the Archbishop of Canterbury—the chief ruler of the Church. There was no friendship which he prized more deeply than that of the Bishop of Manchester. He ventured to differ from Mr. Hutchinson in the moral he drew from the Bishop of Manchester's character and work. To him it seemed that, instead of being a great pillar of Establishment, he was a great argument for disestablishment. By his simplicity of life, his liberality, the earnest way in which he joined with men of all denominations in works of charity and all other good works, the Bishop of Manchester showed how little Establishment was needed for the work of such a man. (Applause.) As one who resided in the New World he could testify to the fact that religion did not fall when State aid was withdrawn. (Applause.) If a man really thought that the religion of Christ subsisted only by State support, let him cross the Atlantic. There he would see, perhaps, something that would shock him. (Laughter.) He would see no State Church, and no brand of contumely fixed on Dissenters. (Applause.) But he would see that religion was not dead. (Applause.) He would see every city, town, and village crowned with a tower, steeple, and spire, erected by voluntary religion. He would see as much church building work, as much missionary work, and as much evidence of national religion of every kind as he would see in the best endowed and State-supported church in Christendom. (Applause.) There were many Liberals who wished to sever the question of disestablishment from the general programme of the Liberal party. This was impossible. (Applause.) The Established Church, to put it shortly and distinctly, was the great electioneering agency of the Tory party. It had been so throughout all history; and if they meant to carry on national progress they must come into collision with that Church, and vanquish or be vanquished by it. (Applause.) It was needless to trace the melancholy history of the Church down to the present time. They knew well that wherever there had been a struggle between Reform and Progress on the one hand, and Privilege and Reaction on the other, they had had the mass of the English clergy against them. He said the mass; but far be it from him to deny that there were honourable exceptions. (Applause.) At the last general election, what happened? The clergy almost to a man voted on the Tory side against Mr. Gladstone. There were two men then before the clergy. One was Mr. Gladstone—a hearty

friend of the Church, a High-Churchman, a most sincere Christian, a man whose life was devoted to Christian works, and whom they would have supposed the clergy would have supported to a man; whilst the other was the Earl of Beaconsfield, whom the clergy preferred. They could draw their own inference from this choice, and they could probably find historical parallels of a choice made which had not exactly fallen on the most Christian object. (Laughter.) The clergy had the misfortune at the last election to march side by side to the poll with the publicans. (Laughter.) He did not say that they allied themselves with the publicans, for if he did it would be harsh. (Laughter.) He did not say for a moment they were friends of intemperance. He did not doubt that they were enemies to intemperance, but it was their unlucky fate always to march to the poll with all the powers of reaction, and to drag Christianity through the mud at their tails. (Applause) There was a great struggle at present going on in Eastern Europe, which absorbed even more attention than internal politics. He did not regard that struggle as a religious one. He regarded it as a struggle of justice and emancipation. (Applause.) He looked upon it as a struggle the end of which he hoped would be to redeem some of the fairest regions of the earth from a devastating dominion, and to rescue rising nations from a degrading and crushing yoke. (Applause.) That being the case he knew upon which side Christianity was. Christianity did not seek a petty interest. It sought the broad history of mankind. Nevertheless, the struggle, to a certain degree, was a religious one. It was a struggle between Christianity and Islam, and which side had the clergy taken. Mr. Gladstone had said that he was surprised and grieved to find that while the Nonconformists took the side of Christianity, the clergy of the Established Church took the side of Mahomedanism. He was astonished at Mr. Gladstone's astonishment—(laughter)—because they were doing simply what a privileged and monopolising body must always do—they were taking the side of reaction. He thought it would ill-become him to advise them about the tactics of the Liberal party. He thought, however, that he was safe in saying that some question ought to be brought to the front. One heard cries of "Organise, organise." Organisation was the one thing needed, but not this alone. Mere idle organisation, without the animating force of a great question, would not do. In adopting that course too exclusively they would run the risk of crushing the independent spirit of the Liberal party. Some great question, which animated genuine and spontaneous zeal, must be brought to the front; and he knew of no question which seemed to be pressing itself more on the national mind than that of disestablishment. (Applause.) The Church was not now in the state of torpor in which she was in the last century. She was in a state of activity—reproducing, as it were, the state of activity in which she existed in the time of Charles I. The element of Romanism was again presenting itself to the front, Roman doctrine was becoming dominant, priestly claims were being asserted, the ritual of Rome being introduced, whilst confession, with blind steps, was walking into it. Attempts were made to stop this by Public Worship Acts. What could be more absurd than to attempt to pass Public Worship Acts pretending to make all persons worship alike, when all people did not think alike. The English nation must look to itself if it did not want priesthood again to become dominant. If the Anglican hierarchy had succeeded in vanquishing the nation in the reign of Charles I.—if at any subsequent period they had succeeded in crushing the national spirit, what would have been the consequence? England would have been a second Spain. The Puritans, whatever might have been their faults and excesses, saved England from becoming another Spain. (Applause.) He held that there was no choice as to whether they were to resist or not. They must resist, or great evil would happen; and the only way in which they could resist was by disestablishment. He read the other day the speech of Lord Hartington in Scotland. Whilst he had the greatest respect for that nobleman's character, and whilst he cordially acknowledged the remarkable way he had risen to the difficulties of his new and onerous position, there seemed to be a little lack of the leader in his speech. During the Crimean war it was said that the French officers placed themselves behind their soldiers and said, "Go on"—(laughter)—whilst the English officers placed themselves in front, and said, "Come on." Lord Hartington had in effect said that if they had really made up their minds for disestablishment, he would walk behind them. (Laughter.) Though this was prudent, it was not quite the way for a leader to attack the strong position of an enemy. After reading other speeches, he confessed that he deeply regretted that the burden of long labours—and possibly the feeling of advancing years, and also, it might be, the sting of ingratitude—had led Mr. Gladstone to give up the leadership of the Liberal party. (Applause.) He was a leader who would have put himself in the front, and would have said, "Come on." (Applause.) A few months would see him (Mr. Goldwin Smith) in the land of religious equality. (Applause.) He hoped, for the sake of his friends and associates in England, and for the sake of the party in England in whose ranks he once marched, that he should soon hear of this country being a land of religious equality also. (Applause.)

THE DISESTABLISHMENT MOVEMENT.

MEETING AT LEEDS.

On Wednesday evening a public meeting, convened by the Leeds Nonconformist Union, was held in the Albert Hall, when addresses were given by Professor Goldwin Smith, M.A., and Mr. J. D. Hutchinson, M.P., the former on "Religious Equality in relation to the Liberal Party," and the latter on "The Social Aspects of the State Church." The attendance was large, the hall being well filled in every part. The Mayor (Councillor Carbutt) presided, and in addition to the speakers there was a large attendance of ministers and influential laymen. After a few opening words from the CHAIRMAN, who said that Liberationists were animated by feelings of sincerity, and they believed that in the course they took they had at heart the true interests of religion and the interests of mankind in general.

Mr. HUTCHINSON, M.P., who was received with loud cheering, delivered an address on "The Social Aspects of the State Church." He said in Leeds, the cradle of the agitation, there was no fear—he was going to say of degradation in the matter, but in order to spare the susceptibilities of some people, he would say no danger—of any reaction. (Cheers.) If he believed that the connection between the Church and State were part of a Divine order of Christianity, or if he thought that connection actually promoted the spread of religion, nothing on earth would induce him to stand up for the purpose of advocating its severance. It was because it was not bound up with the fundamental essence of Christianity, but was in a measure antagonistic, that he—although not associated with any particular church—stood on that platform, earnestly desiring that a free church in a free State should be realised here, as in Italy. (Cheers.) He could understand the Jewish Theocracy, where God was the Divine Head of the Church; or the Roman Catholic system, where the Divine presence was practically embodied in a human being, and which claimed to be the depositary of religious truth—and *a fortiori* of religious, political, and moral, and every other truth, because the greater must include the less. What he could not understand was that, in a country like this, where the very Church took its stand upon the principle of private judgment, there should nevertheless be what called itself a State-Church. A patent religion, stamped and labelled by the State as a guarantee against counterfeits, was a logical absurdity and an historical anachronism. (Cheers.) So far as the Establishment was a social force, its effect was not salubrious. (Cheers.) The general tendency of its practices was towards Romanising doctrine. The Church had always been antagonistic to the national will—a will which, while it had uniformly triumphed, had triumphed not by the assistance, but in defiance of the Church. The Church was a disintegrating force, splitting the country into separate political schisms and cliques, instead of uniting all together in one compact and solid and affectionate people. The pretext on which men extended to religion was a vulture which covered and devoured. Better take the suggestion of John Milton, and let truth and error grapple, assured that truth would not be worsted in a free and open contest. (Cheers.) The social consequence of an official priesthood, not only defying the law, but absolutely boasting that they were defying it, was a spectacle not conducive to the well-ordered freedom and the maintenance of the Queen's authority and the laws under which we live. (Cheers.) Having adverted to the deteriorating effect of the Establishment on education, he turned to its effect on art, and said the Dissenters were preserving pure church music and those noble hymns of Watts and Cowper which thrilled successive generations with delight, Churchmen nowadays delighting in such versified rubbish as "Hymns Ancient and Modern." In social life the Church ministered to a certain snobbishness, said to be latent in English society, and growing, he was afraid he must say, with the increase of wealth. The genteel argument was very potent; and there was a story of a man who said he had dropped being religious and was going to church. (Laughter.) If interpreted strictly, that would be calumnious—(laughter)—he hoped they would be serious—but it had an element of truth in it, and it meant that there was a tendency on the part of a certain proportion of people to substitute the outward deferences of worship for the inward and spiritual grace which some people believed found a more congenial habitat in a chapel than in a church. (Cheers.)

Professor Goldwin Smith followed with the speech reported elsewhere under a separate heading.

Mr. BARRAN, M.P., in proposing a vote of thanks to Mr. Hutchinson, M.P., and Mr. Goldwin Smith, remarked that he could not look on the history of the past without feeling that they were now reaping the fruits of the seed which had been sown by their forefathers in the cause of religious liberty and equality. (Applause.)

Mr. J. W. WILLANS, in seconding, believed that disestablishment was inevitable, and not far distant. They saw the signs of it in the recent speech of Lord Hartington at Edinburgh, in another speech by Mr. Hugessen, and also in a speech at Whitby by the son of the one man who was able to lead them effectually upon the question. (Applause.)

The motion having been unanimously carried,

Ald. TATHAM proposed a vote of thanks to the chairman, and said that his pleasure in doing so did not arise so much from his able conduct in the chair, as it did from the departure he had made from an old-established usage. (Applause.) It had been laid down that their chief magistrate could not discriminate between his duties as a mayor and his private duties as an individual. He had no doubt that their present chief magistrate would be as fully able to discharge all his official duties satisfactorily, without being disfranchised of his private political action. (Applause.) He thought they ought not to find fault with him in presiding over a meeting like that. They met as the enemies of nobody. They were the helpers of religion, and they wished well to the Church of England as an institution. (Applause.)

Mr. J. J. COUSINS seconded the motion, which was also carried unanimously.

The MAYOR, in reply, said the reception with which he had been met repaid him for any doubts which he might have had in coming to the meeting. They were perhaps aware that he had been attacked by one of the daily papers. (Laughter and hisses.) Not only had he been attacked by one of the daily papers, but he had fallen under the ban of three of the clergy of the Church of England. They were perhaps aware that a tea was going to be given to some old people during the Christmas week. (Applause.) He had had nothing to do with the arrangements of that tea-meeting. He had put that into the hands of a committee who were kindly conducting it for him. The committee, according to their arrangements, sent a certain number of tickets to all the ministers and clergymen of the different places of worship in Leeds. The vicar and one or two more had returned them to him—("Shame," hisses, and uproar)—on the ground that he had been taking the chair that evening. (Hisses, and a Voice: "Another step towards disestablishment.") If he was not capable of having his own individuality—(applause)—he was not capable of being the Mayor of Leeds. (Applause, and a voice: "You'll be Member next.") As one of the newspapers had put it—Suppose there were any broken heads at that meeting owing to their indiscretion, what would he do as a magistrate on the following morning? (Laughter.) If he were not capable of acting impartially as their mayor, all he could say was that it was a disgrace to Leeds to have returned him. (Applause.)

The correspondence referred to by the mayor is published in the *Leeds Express*. The letter of Dr. Gott, vicar of Leeds, was to the effect that having seen the mayor's name posted on the walls "as an enemy of my Church," he could not accept a courtesy of that kind, and he expressed his regret "that the chief civic officer of Leeds should use his office in a party cause, about which public and private feeling is very deep and decided." The Rev. A. Williams, incumbent of St. Luke's, simply declined receiving the tickets "from one holding the views of the present Mayor of Leeds." The Rev. Cecil Hook, after remarking upon the fact that the mayor was announced to preside at a meeting having for its object the disestablishment and disendowment of our Church, which he would not discuss, said that out of respect for the office held by Mr. Carbutt, he could not refuse to distribute the tickets among his parishioners. The *Leeds Express* adds that Mr. Carbutt is a Nonconformist, and has descended from a family which has been distinguished by its Nonconformity for generations, and says that the conduct of the clergymen referred to has created considerable feeling throughout the borough.

A correspondent, referring to the above meeting, says that the Leeds Nonconformist Union has done good and much-needed service, having been the means of removing a very prevalent apathy as to their principles, and of bringing some first-class talent to bear upon the great questions in which Nonconformists, and all real Liberals, are specially interested. So far the results are of the most encouraging kind, and the work of educating public thought is going on satisfactorily. Upon the speeches of Mr. Hutchinson and Professor Smith it is needless to say anything beyond the fact that they were in every respect what the most true-hearted Liberal could desire, and were listened to with appreciative sympathy by a very large audience. Relative to the outcry raised against Mr. Carbutt, our correspondent remarks that it has been the absurd custom at Leeds for the mayors to sink their individual opinions during the period of their civic office, without giving particular satisfaction to any class in the community. Mr. Carbutt has now broken through a practice from which the borough has suffered. As to the undignified course taken by the vicar and other clergymen, there has been a strong expression of indignation on the part of many Churchmen, and the results will probably be—as they have often been before—bigotry overshooting its mark, and assisting the cause it meant to injure. The *Leeds Express* has not only published the correspondence, but has written a very smart leading article upon the conduct of the clergy, and this is all the more gratifying considering that its proprietor is a Churchman. The Tory papers, of course, condemn the mayor and uphold the clergy.

DISORDERLY CLERICAL PROCEEDINGS AT SELBY.

The *Leeds Mercury* of the 19th reports the proceedings of a meeting held on the previous evening. It says that the announcement that Mr. John Fisher, of London, would lecture in the Public

Rooms at Selby on "Our Pious Ancestors; or, the History of a Church Property," occasioned a large audience to assemble on Monday evening, the Vicar of Selby and other clergymen being present. Mr. Rowntree, of York, was in the chair, and in inviting a fair discussion of the question after the lecture said there would be no limit as to time, provided he could catch the 1.50 a.m. train to York. At the outset the Rev. J. N. Worsfold asked whether it would be really a *bona fide* meeting, or whether the whole time would be occupied by the lecture. When the time came for the questions, would the lecturer say he had no time to stay, as he had once before done. ("Oh, oh," and applause.) The lecturer having denied this, proceeded with his address, which was interrupted by a series of disturbances in the lower part of the room. He pointed out that the edifices raised by our so-called pious ancestors were built in an age of ignorance, superstition, and violence. Mr. Fisher, in the course of the proceedings, appealed to the clergy present to obtain order, but the Rev. J. Sampson (Vicar of St. James's, Selby) declined to interfere. He had nothing to do with the disturbances, and had not been one to ask the lecturer to come to Selby. The Rev. Canon Harper pointed out that the disturbance was the natural outcome of the conduct of the Liberation Society. The lecturer rejoined that it was monstrous it should go forth, as it would do, that the Clergy of Selby had encouraged such a turmoil. The Vicar of Selby denied that the the clergy did anything of the kind. Mr. Fisher continued his address amid a series of interruptions, and was followed by the Vicar of Selby, during whose speech the cry of "Fire" was raised by some one at the door, who also set fire to coloured lights. The chairman promptly rose and urged the audience to remain quiet, as there was no ground for alarm. At the same time he denounced the conduct of the miscreant who made the alarm; it might have resulted in a terrible calamity. The lecturer having replied to the objections of the rev. gentleman, the Rev. J. Sampson proposed a resolution to the effect that the meeting regretted that the lecturer should have visited the peaceful town of Selby, and looked upon it as calculated to promote malice, hatred, and uncharitableness amongst the several religious bodies, while no good could possibly come of it. Mr. E. Upton seconded the motion, which the rev. gentleman put to the meeting, declaring it carried by a considerable majority of those present. The Rev. J. N. Worsfold followed, challenging the lecturer, or any of the Liberation Society's agents, to a discussion from a Monday to a Saturday night, on "Church History." The lecturer, in declining the challenge, said it would be impossible for the discussion to be carried on unless the society and its agents were treated with the respect due to them. At this time (it being 11.15) those at the lower end commenced singing loudly, and this brought the meeting to an abrupt close.

We learn from a correspondent that the above meeting was more disorderly than the *Mercury* represents. When the cry of fire was raised there was great danger of loss of life. It was only by the determined efforts of the chairman and lecturer that a panic was prevented. The hall-keeper had his eye injured in putting out the fire, but he has been able to obtain compensation from the miscreant who lit the Bengal light. Mr. Fisher appealed in vain to the clergy to suppress the disorder—a task they could have performed by the utterance of a word. With one honourable exception, they not only refused to interfere, but they sought to justify the roughs in their conduct.

Ossett.—On Tuesday evening Mr. Fisher lectured in the large room of the Liberal Club, his subject being "Objections to Disestablishment considered." Mr. J. J. Mitchell, president of the club, occupied the chair, and there was a good attendance of members. The Revs. J. P. Perkins and J. W. Comfort and Mr. J. Andrews afterwards addressed the meeting. The usual votes brought a very successful meeting to a close.

Manningham.—On the 18th a meeting was held here in the Greenfield Schoolroom, Mr. Alderman West in the chair. Alderman Hill, Mr. Elias Thomas, and the Rev. William Thomas were also present. The Chairman said that they had been asked to come together to hear addresses from Mr. Councillor Alfred Illingworth and Mr. Elias Thomas, on the subject of the disestablishment of the English Church. He was sorry to say that Mr. Illingworth would not be able to be present, and therefore Mr. Thomas would enter into the subject to a greater extent. They had a brother of Mr. Thomas's on the platform, and he having taken an interest in the question, would no doubt say a few words to them. It was a subject on which many of them took considerable interest, and he was going to say that the rather thin attendance showed that the people of Manningham were pretty well convinced on the question. It was a subject which must before long come to the front, and their leaders in Parliament must be prepared before any great length of time elapses to take it into their serious consideration. Mr. Gladstone had informed them some time ago that the Liberation Society would have to instruct and educate the people of this country on the subject of the Establishment of the English Church, and Lord Hartington had been saying something very much the same in Scotland with regard to the Scotch Church. Therefore it did seem desirable that their friends should come before them in this way and give their exposition of the matter. (Hear, hear.) Mr. Elias Thomas then addressed the meeting, speaking mainly on the religious and financial aspects of the State Church question. The meeting was next addressed by the Rev. W. Thomas, of Leeds, after which the Rev. Mr. MacGuinness, of St. Paul's Church made some observations in reply, to which Mr. E. Thomas rejoined. Another speech followed from Mr. MacGuinness, to which the Rev. W. Thomas responded. Mr. Alderman West was heartily thanked for his chairmanship.

LANCASHIRE.

Bolton.—On December 17 an effective meeting was held in the Temperance Hall, when addresses were given by the Rev. William Burns and the Rev. James McDougall. Mr. Alfred Topp, J.P., presided. Mr. Berger appeared on the platform with his monkish cloak and black bag, but did not receive a very flattering reception from even the State Churchmen present. At a meeting of subscribers held previously, the committee and secretary of the Bolton district were elected.

Tarporley.—December 18, Mr. William Clarke, B.A., of Cambridge, lectured in the Town Hall on "Does the State Church obstruct Justice, Progress, and Religion?" to a large audience. The best meeting held here for many years.

Glossop. — December 18, the Rev. James McDougall gave his lecture on the "Sufficiency of Voluntaryism for the Religious wants of the Nation," in the Town Hall, Mr. R. J. Lees in the chair. The opposition has died out here, owing to the zeal and courage of local friends.

THE REV. J. BROWNE, B.A., IN THE MIDLANDS.

Wednesfield.—On Monday, Dec. 17, the Rev. J. Browne, B.A., lectured in the Temperance Hall on "The Prospects of Disestablishment." The conflict of theological thought within the Establishment, the inability of the bishops to control the factious spirit manifested, the spreading discontent within episcopal communions, and the rising strength of intelligence in the nation, were all spoken of as significant of coming events. Mr. G. Hastings presided.

Great Bridge.—In Salem Schoolroom, on Tuesday, Dec. 18, the Rev. J. Browne, B.A., under the presidency of the Rev. T. Lord, the pastor, addressed a fair company on "The National Church, and how it is dealt with." The fact of the subservience of the Church to the law of the land was distinctly proved, and the duty of the State, when called upon, to sever the existing connection was insisted upon. Mr. G. Hastings also spoke at some length on the principles and work of the society.

Great Bridge. — New-road New Connexion Schoolroom was visited on Wednesday, the 19th, Mr. Grove Shaw in the chair. Mr. Browne's subject was "The benefits arising from disestablishment and disendowment." These were shown to accrue to the individual, the community, and the churches of every order. The curate in charge of Tipton (in which parish the meeting was held), distinguished himself by flourishing his cheque-book, and promising the lecturer five pounds if he could prove that his (the curate's) salary was paid out of the *rates and taxes*. Upon which a local tradesman offered to give five pounds if the clergyman could prove that his salary was paid out of the free-will offerings of the members of his church. Mr. Browne at once proved that the clergy are paid out of public funds, but Mr. Weston made no attempt to show his parishioners freely gave for his support. Subsequently Mr. Hastings moved a resolution in favour of disestablishment, This was seconded by the Rev. T. Lord. The Rev. R. Weston then read an amendment, but as it was couched in most objectionable terms, the meeting voted that the chairman decline to accept it. The resolution was then passed by a large majority, Mr. Weston announcing that either himself or some one else who could, would shortly deliver a lecture in reply to Mr. Browne. Hearty votes of thanks followed.

Birmingham. — The Rev. J. Browne, B.A., lectured on Thursday, Dec. 20, in the People's Chapel, Great King-street, on "Prominent Evils of the State-Church." Mr. Councillor F. Wright presided. The company was limited in numbers, owing to the nearness of Christmas and other influences, but a large amount of information was imparted to the meeting. Mr. Councillor Whateley moved a vote of thanks to the lecturer. Mr. Hastings was also present.

OTHER MEETINGS.

Stony Stratford, Bucks.—On Tuesday evening a lecture was delivered in the Public Room by the Rev. T. Adams on the "Pilgrim Fathers, and the Lessons they teach us." Mr. W. Woollard occupied the chair, and the Rev. D. Gardner also took part in the proceedings. A fair attendance and a request for a second lecture.

Banbury.—On Monday evening, December 17, a lecture was delivered by the Rev. W. Hillier, Mus. D., on "Reasons for Religious Equality." The Rev. James Davis occupied the chair. Audience not large, but interested in the lecture.

Adderbury West.—On Tuesday evening, Dec. 18th, Dr. Hillier lectured in the Congregational Chapel on "The Liberation Society, what it does, what it wants, and why it wants it." The Rev. T. Bray in the chair. The chapel was well filled, and the interest thoroughly sustained for two hours.

Armley, near Leeds.—Dec. 17th, there was a large meeting in the Temperance Hall, to hear a lecture by Dr. Cocker, of Ranmoor College, Sheffield, subject; "The Union of Church and State unscriptural in Theory and pernicious in Practice." Mr. J. M. Fawcett presided. Short addresses were given by the Revs. J. H. Chamberlain and Joseph Foster, and Mr. Andrew, of Leeds.

What is Sacerdotalism?—The last number of the *Church Review* has a very instructive article on the subject of holy orders, which is candid, and worth quoting, as reflecting not only the views of Ritualists, but of probably the great mass of the Anglican clergy. Our contemporary says:—"The Church is in every sense, and is admitted by our laws to be, a municipality. The invisible head of this municipality is the source not only of authority to rule, but of the authority to act. Everyone who officiates in the Church officiates by his authority and power. In a municipality every officer, down to the lowest, acts in the name of the head; and it is not competent for any member of the corporation to act officially without being formally authorised. There is a sense, of course, in which every member may act in the name of a corporation, as, on occasion, a private subject may act in the name of the Queen; but the lawfulness and effect of an act depends on the commission which the actor holds. Without holding this principle firmly we could not maintain the superiority of public worship over family prayer for a moment. If a layman were to say Matins and preach, even in a church, it would not be a Church Service, and he would not speak as the ambassador of Christ. It is in their corporate capacity that the clergy are the organs of the mystical body, not simply delegates of the congregation whose selection has been confirmed by the authorities. Holy orders imprint, as theologians say, a *character* on the recipient, the bar to the receiving of which is the withholding of the consent of the congregation. This is not the popular idea of orders. The general idea is that a bishop, finding a man competently learned and of good morals, authorises him to discharge certain duties wherever it may be convenient to him to exercise them, which capability he may get rid of when he pleases by means of a deed in Chancery. Not so the old, the orthodox view. Ordination is mission from the Great Head of the Church, never to be laid aside, as impossible to be got rid of as the function of the tongue to speak, except by cutting out. The Holy Father at Rome is not the only vicar of Christ. Every bishop has the same character; every priest and every deacon is his son; the former come of age, the latter in his minority. By these the bishop shepherds every diocese; by these the bishop conducts every service in every church; but as the bishop is himself the vicar of our Lord, we come to the irresistible conclusion that the real official at every service is the Great Head Himself. It is not only beautiful poetry, but it is sound doctrine, when Keble says:—

> 'Tis he who clasps the marriage band,
> And fits the spousal ring.

This principle goes through all the minor offices. Whatever the Church does is done by her as a corporate body. She can act in no other way. Her priests represent her bishops, her bishops represent Christ, and, therefore, when the youngest deacon performs the burial office it is the Great Head Himself taking the departed into His safe keeping. None, then, but the ordained can officiate. The layman may speak but cannot officiate; nor could the Church authorise him any more than we could empower the hand to act as the foot."

Father Suffield and Vaticanism.—A statement having appeared that the Rev. R. R. Suffield, Broom-hill, Sheffield, had returned to the Roman Catholic Church, he writes:—"Medical advice compelled me most reluctantly to resign my Croydon pulpit last March, and to seek for a year or two of rest and change. It is only last week that my Croydon non-Catholic friends, after manifestations of practical kindness during the last nine months, sent me a cordial address, accompanied with 320 guineas, to enable me to carry out the repose enjoined on me by my medical advisers. Such incidents betoken no severance of religious sympathy betwixt myself and those who are 'Protestants of the Protestants.' Though sternly opposed to all intolerance, injustice, or calumny, whether perpetrated by Protestants, Freethinkers, or Catholics, I have reason to speak in such kindly and respectful language of the virtues of so very many of the laity, clergy, and 'religious' in England, Ireland, and Scotland, that I probably expose myself to these repeated statements of my 'return to Roman Catholicism.' Yet were I to speak otherwise, I should violate alike affection, gratitude, and truth. For truth also compels me to say that the more I ponder over the Vatican policy so artfully established in 1870, the more profoundly do I repudiate that Neo-Catholicism which in its recent developments has nothing to recommend it but the beautiful lives of so many of those for, and upon, whom, a yoke forged with cruel skill, has been most diplomatically imposed. Next year I must rest from public duties; but when, please God, recovered in health, I should like to co-operate with liberal thinkers amongst Catholics and Protestants, Conservatives and Radicals, in the formation of a great 'Anti-Vatican League,' accurately, temperately, without personalities and virulence to enlighten the general public as to facts and imminent dangers; to touch the conscience of the timid and the indolent, and thus to arouse the dormant energies of individuals and of nationalities to oppose fatal error with the weapons of justice, liberty, and truth. The claws of the tiger are soft, and whilst it crouches, awaiting the moment to spring, cardinals and monsignors are telling the simple victims that

no harm is intended. But the foremost men in Europe, amongst statesmen and theologians, know that a deliberate conspiracy has been organised—the headquarters at the Vatican—the objects, not merely to reconquer central Italy, but to subjugate to a foreign absolutism every thing in life we care for, and to annihilate all those safe guards of individual and national independence, for the establishment of which our Roman Catholic and Protestant forefathers have, in sundry ways, striven in various ages. The English are at present dazzled, mystified, or fatally indifferent. For three centuries they have been beguiled by exaggerations, often by calumnies; in a rebound not quite devoid of generosity they are now prostrating their converts before the Juggernaut of the Vatican. In a very few years they will become again the English of the days of Wycliffe and of the Puritans. The Irish, quicker to discern, and not apt to forget, remember that a Papal brief handed over their country to England. Many of them now perceive that the dogma of Infallibility makes that brief irreformable, and they are proud to know that their only great prelate, MacHale, opposed the new dogma at the Vatican Council. The Irish loved their own National Church, but they did not mean centuries of martyrdom to lead them through the machinations of foreigners into the meshes of the most abject and degrading despotism. The Pope has succeeded in covering his Church with a more than Egyptian darkness, so that for a time even serfs behold not their bonds. May the day be near when the 'people that walked in darkness behold the light,' and, beholding it, rejoice. Whilst repudiating the impiety wrought at the Vatican; whilst dreading the possible temporary success of the disastrous results intended; whilst sympathising with those numerous minds tortured by the effort to believe what has been imposed, whilst they see the dogma to be incredible; whilst thus speaking of the assumed 'Theocracy' established at Rome, I revere and love my Roman Catholic friends as in the days of old, and I feel the more profoundly the indignity wrought upon mankind because so many generous hearts thereby are victimised."

Religious and Denominational News.

The degree of D.D. has been conferred by the Greeneville and Tusculum College, Tennessee, on the Rev. C. Clemance, B.A., of Camberwell, for literary merit.

We are informed on authority that the information in regard to the late Rev. W. P. Lyon, B.A., which we published in our last issue, upon the authority of a correspondent, is incorrect and calculated to create a false impression.

BAPTIST THEOLOGICAL INSTITUTE.—A meeting was held on Wednesday afternoon at the Baptist Theological Institute, Brighton Grove, Rusholme, to welcome the Rev. E. Parker, the newly-appointed president, and the Rev. J. T. Marshall, M.A., who has recently been appointed classical master of the institution.

BAPTIST MISSIONS TO CENTRAL AFRICA.—The Baptist Missionary Society have conferred with some experienced traders of the Congo River districts, and have made final arrangements for a mission to that part of Central Africa. The entire charge of the missionary expedition has been entrusted to the Revs. C. Grenfell and W. Comber, who have for some months past been labouring in the Cameroons. They are to proceed *via* San Salvador into the interior, a route, by which, according to Mr. Stanley, they will meet with a much larger population than in any other direction.

THE UNIVERSITIES MISSION TO CENTRAL AFRICA.—The last accounts of this Mission report the safe arrival of Bishop Steere at Zanzibar. It will be remembered that he was obliged, most unwillingly, to come to England for some months to recruit his health, and is now able to renew his work. Encouraging intelligence also comes from Masasi, the mission station on the mainland, which had been visited by Mr. Beardall on his return from a visit to King Mataka on the Lake Nyassa. Miss Allen's work in Zanzibar and the newly-opened infant school under Miss Hinton promise well, and the church building advances steadily. At Magila the season had been extraordinarily wet, and this, following upon the severe famine of the early summer, had produced much sickness. Mr. Randolph, whose exertions as head of the mission during the Bishop's absence have tried his health, is on his way home for a much-needed holiday. Attempts were about to be made to construct a good road, which would be invaluable to the Mission, down to Lindi, on the coast.

UPPER CLAPTON.—The twenty-fifth anniversary of the pastorate of the Rev. J. H. Gamble was celebrated on Thursday, December 13, by a social meeting of the church and congregation of Upper Clapton Congregational Church, held in the schoolroom. Mr. H. Rutherford made a statement, which showed that during Mr. Gamble's pastorate school buildings had been erected, the debt cleared off, and that the various institutions connected with the place were in a flourishing condition. Mr. W. Fairbairns, on behalf of the contributors, presented Mr. Gamble with a cheque for £500, as an expression of their esteem and affection and appreciation of his public work among them, the sentiments of which were embodied in an illuminated address. Among the contributors was the Rev. E. Shelford, vicar of St. Matthew's, who sent with his subscription a kind Christian letter, and Mr. Henry Pound an Episcopalian, who desired in this way to give expression to the high esteem and regard in which Mr. Gamble was held. In the course of the proceedings Mr. R. Aitkin, Mr. D. Hubbard, and Mr. H. Walker also testified to the high regard in which they held Mr. Gamble. Rev. H. J. Gamble returned thanks, expressing his warm appreciation of the kindness, of which this was a manifestation. Mr. E. Hunt next presented to Mrs. Gamble a walnut-wood davenport, lined with satin wood. Mr. John Cook, responding to a vote of thanks to the committee, expressed the pleasure with which all had taken part in rendering this testimony of regard to their esteemed pastor. The proceedings were brought to a close with prayer and the benediction.

Correspondence.

MADAGASCAR.

To the Editor of the Nonconformist.

SIR,—Having carefully read the letter from the pen of Mr. J. S. Sewell, which appears in your issue of the 20th, I desire to say that, having very recently returned from Madagascar, I am in a position to confirm almost every statement he has made. I desire also to say that I feel as strongly as Mr. Sewell does, that Mr. Street's letters are calculated to give a very wrong impression of the state of things in Madagascar, and thus do a serious hurt to the cause of Christianity in that island. I hope also that I shall not be thought presumptuous in saying that I can thoroughly endorse the statement made by the Directors of the London Missionary Society, which also appears in your issue of the 19th inst. With your permission I will add a little to what has been said by Mr. Sewell, and it will be convenient to do so under the following principal heads:—

(1.) *The Proclamations with regard to the Mozambiques.*—Mr. Street calls them "sham proclamations freeing the Mozambiques," and he implies that there are Christian missionaries who have used the "power of the Press to whitewash the characters of wicked men, merely because they are rulers." I am ignorant who Mr. Street alludes to in these words; but I do plead guilty of sending home a translation of the first proclamation, issued three years ago, for the purpose of liberating the African slaves, called by the general name of Mozambiques, and which was practically inoperative. But why was it thus inoperative? In the first place, I believe that the Prime Minister hardly expected it to be anything else; and it is not difficult to see why. Let us examine the question a little closer. The treaty with England, prohibiting the importation of Mozambiques, was made in 1865; but, notwithstanding this, thousands of slaves have been imported into the island, and since the date of the treaty. But I believe also that this has been entirely against the wish of the Queen and her Prime Minister. I have myself seen copies of letters written by the Prime Minister to the governor of the largest port on the West Coast, urging him, in the strongest possible language, to prevent, as far as he could, the importation of these Mozambiques. But with 900 miles of coast along the Mozambique Channel this was no easy task. In 1874 the Government felt that they must do something with regard to these Mozambiques imported into the country contrary to the treaty. The Prime Minister saw the difficulty that would arise with regard to the date of the treaty, which would make it practically impossible to say who were imported before it and who after it. And yet if he had at once proclaimed all the Mozambiques to be free, irrespective of the date of entry, he would have been open to the charge of going beyond the treaty, and unjustly taking from the people that which they considered their lawful property. Thus it will be seen that he had to proceed cautiously in the matter. What then did he do? In the Queen's name the first proclamation of 1874 was issued, ordering the liberation of the Mozambiques imported since 1865. But I have authority for stating that at that time the Prime Minister did not expect much result from it; that he wrote to Lord Derby, saying what he had done; and that if it were not successful the Queen and himself were prepared to take the further step, if only they had time given them. What was the further step? The new proclamation of 1877, which liberated all African slaves, whenever imported, whether before or after the treaty of 1865; and the fact of the non-fulfilment by the people of the first proclamation was made a strong reason for the bold step then taken, and without which it would have been impossible to have taken it. Thus you see that it is possible to account for the non-success of the first proclamation, without saying, as Mr. Street does, that it "was made for the purpose of deceiving Englishmen," or that the Prime Minister's "purpose was accomplished, and the British public blinded," or that "certain English missionaries have connived at these efforts," &c.

(2.) *How far has the second proclamation been carried out?* It will be observed that Mr. Street includes both under the adjective "*sham*," and says that "the majority of the Mozambiques are no more free than they were previous to the proclamation"; though he does admit that "a few hundred may (*perhaps*) gain their freedom." Allow me in the first place to state that I believe Mr. Street is quite mistaken when he says that "inquiry has been made whether they prefer to continue in slavery or be made free." I do not believe it for a moment, nor yet that they have been "terrified into choosing slavery for freedom." I believe, on the contrary, that this proclamation has been made in entire good faith, that it was meant to be carried out, and that it has been the means of setting at liberty a large number of slaves. The proclamation was made on June 20, 1877; I left Antananarivo on July 20—too soon after, I admit, to be able to speak very positively on the subject; and yet I am not altogether without evidence that it was no sham. We heard, for instance, of several who were in great distress in consequence of being suddenly dismissed from the homes of their former masters. In some churches relief committees were formed to succour those who were temporarily unable to provide for themselves. I heard of the members of one family who, on the day the proclamation was issued, sat down to mourn, as is the custom of the people on the death of a relation, because, as they said, all *their children*—*i.e.* their slaves—were lost. In another case, I heard of several slaves going to the home of their master to say good-bye to the household because they going away, and were slaves no more. Again, a friend of mine, a good Christian man living some miles from the capital, was written to a few days before the time fixed for the proclamation, urging him to sell his Mozambique slaves as, there was something up. He preferred to wait the result—the proclamation came, and he told me that his nine slaves were all free and had left him. In another case I heard of two slaves who had been sold a day or two before the proclamation, but the price had not been paid; in accordance with one clause of the proclamation the seller could not recover the price of them, and the slaves became free men. I have before me one number of a quarterly periodical, published in the Malagasy language at Antananarivo, on August 15 of this year. Among other articles is one entitled, "The Mozambiques," which gives a short account of the horrors of the African slave-trade, and the miseries endured by the people who were stolen from their homes and sold for slaves in foreign lands, along with very interesting notices of the work of Dr. Livingstone and others. This article proceeds upon the assumption that in Madagascar these poor Africans are now free; there is not a doubt expressed in the matter, and the writer moreover gives three principal events which will for long be remembered as making famous the reign of Ranavaloma, the present Queen, and the government of Rainilaiarivony, the present Prime Minister; and the third of these is the proclamation of June 20, liberating the Mozambiques. But still I admit most fully that our information is not complete, and pending further news we had better suspend our judgment. Let me add, however, that on our journey home we were delayed for a month at Mujunga, the large port on the West Coast of Madagascar. Here there was a large number of Mozambiques who were free; a piece of land had been given them in the Queen's name, on which they had built a large number of huts, and so they were living in quite a little colony of their own. And while at that part we heard much grumbling, principally from the Indian and Arab population, at the practical effect of this state of things, *i.e.*, an entire absence of slave labour to which they had been so long accustomed.

(3.) *The Reorganisation of the Army.*—I entirely demur to the statement of Mr. Street, that the thousands of young men who have been forced into the army "are the flower and hope of their country," or that the "best class of Christians in Madagascar are found among these oppressed soldiers," *i.e.*, among those who have just been incorporated into the army. This is very far from being a fair statement of the case. What are the facts? For many years past very great irregularities have crept into the army, the principal one being that the higher officers had appropriated

to themselves very far above the regulation number of aides-de-camp, there called "deka." No officer, whatever his rank, is allowed to have more than thirty of these deka, but to such an extent had abuses crept in that in some cases many hundreds of them were attached to one officer. And it is notorious that a very large number of these were idle, good-for-nothing men, who had accepted the post of deka to avoid their proper service to the Government of the country. It was many years since there had been a reorganisation of the army, and consequently there were in its ranks a very large number of old men who were no longer fit for their duties. In 1876 the time came for weeding out these, and for the first time in Madagascar this was done without any bribery; the Prime Minister attended every day with the medical officers of the Government, who were Englishmen, and decided who were and who were not fit for further service. In this way a very large number were liberated from the army, whose places it was necessary to supply by others, who were chosen from the deka above referred to, and being chosen for soldiers it was necessary to drill them. But in connection with this subject, and in all fairness, there is something else that ought to be told. Some of these deka, while in the service of their former masters, had been allowed by their superiors to occupy themselves in learning or in teaching in the schools, or in church work, as pastors, etc.; and I state it as a fact, perfectly well known and proved in many cases, that all of them who could give satisfactory proof of their diligence, either as scholars, or teachers, or pastors, were liberated by the Prime Minister from being soldiers, in order that they might fulfil these duties; and few things have given a greater stimulus to education than this action of the Prime Minister. I am a member of the Society of Friends; and believing as I do in the unlawfulness of all war, am no defender of military establishments, either in England or Madagascar, but I do plead for a fair way of stating facts even about the army. Mr. Street says, in reference to this drilling of soldiers:—"And what does it all mean? If anything more than vain show, it means a marauding expedition upon some of the weaker tribes. They call these expeditions war," etc. Hardly anything could be more unfair than this; anyone reading it might think that marauding expeditions were of frequent occurrence. Now what is the fact? During the last *ten* years there has been but one military expedition, and even that was very much a defensive one; it was divided into two sections, one of which returned without firing a shot, and neither of which could in any sense be called "marauding."

(4.) *The Connection between the Church and State in Madagascar.*—Mr. Street has occupied a large space in his endeavour to prove the existence of a State-Church in Madagascar; and while calling in question many of his facts and inferences, I am not disposed to deny a kind of connection between the Government and the Church, as explained in some degree by Mr. Sewell. It would be almost impossible for it to be otherwise with the despotic character of the Government, and the more than superstitious reverence the people have for their sovereign. But I deny that the missionaries of the London Missionary Society directly sanction, develop, and foster this so-called State-Church. On the contrary, I hesitate not to state that if it had not been for the influence of the missionaries, there would have been, with the full and free consent and desire of the people, a real State-Church in the island long ago. And, again, it is a fact which all who know anything of the state of the people will endorse, that all the liberty the Malagasy have, they have derived from the Gospel. I am not aware that the missionaries ever proposed to ask the Government to establish compulsory education, and whether it be here or not that the pastors "besought us to have less to do with the Government" I know not. But if they did, if they were thus bold, with the full knowledge that all they did would be known by the Prime Minister, surely the Government control over these pastors and their churches cannot be so firm as Mr. Street would lead us to believe.

Mr. Street is very indignant at the doings of the "Church within the Palace," speaking of it as "composed of men whose lives are stained with adultery, drunkenness, bribery, cock-fighting, gambling, and every other vice common among a barbarous people." With regard to this I need only remark upon the injustice of condemning the whole for the conduct of a part. At the same time I do not deny that the connection between this church and the Government is not very well defined; and it is true enough that the teachers sent professedly by this church are looked upon as messengers of the Queen. But who are these men?

They are ten of the very best Christians in the country, and having been most intimately associated, with two of them in active work for three years, I can testify to the sterling worth of their character and to the influence for good they have had in the district where they have been living; and they have ever worked cordially with me, and have ever been ready to take any hint I gave them. And I am not willing to admit that because I work with these men and make them my friends, that thereby I am propping up a system of Church and State. I did not go to Madagascar either to set up or to destroy a State-Church, but to preach and teach the Gospel. And lastly, let me state that for several years I was more or less connected with one of the nine churches of Antananarivo, and very intimately with some fifty churches in the country, and never once do I remember that we had Government pressure put upon our deliberations. True it is that the two individuals above alluded to often took part in church meetings, but they never to my knowledge exerted undue influence; and I have often been surprised at the wisdom of their conduct under very difficult circumstances, arising principally from the readiness of the people to accept as law any opinions they might express.

In conclusion I would say, firstly, how surprised I was to read the statement made by Mr. Street, "that the influence of the foreign missionary, in this central district of the island, has sunk to a very low ebb; and, reversing the natural order of things, is less than that of some of the more intelligent native Christians." I hesitate not to say that the influence of the missionaries in Madagascar, as a whole, was never higher than it is at the present time. I do not deny for a moment that the influence of many of the native preachers has very much increased. Strange, indeed, if it were not so, after all the many years of instruction they have had from the missionaries. And, secondly, and finally, I wish to say that while I do not consider the present Prime Minister of Madagascar to be immaculate, nor his Government perfect, I see very much more to praise than censure in his public course, and I believe he is sincere. Ambition he certainly has—it may be personal ambition—but what would any Prime Minister be worth who had no ambition? I believe, the principal ambition of Rainilaiarivony is to be remembered as a ruler who advanced his country in, what he believed to be, true greatness. Whatever may be his faults no one can charge him with bribery or with enriching himself at public expense; and the way in which his policy has tended to encourage education, and to discourage the traffic in rum must ever be remembered to his honour.

I am, yours respectfully,
HENRY C. CLARK.
Missionary of the Friends' Foreign Mission Association.

Lifton Villas, Woodhouse Moor, Leeds,
Dec. 22, 1877.

NORWOOD ORPHAN ASYLUM.

To the Editor of the Nonconformist.

SIR,—Kindly allow me a little space to plead on behalf of the Norwood Orphan Society. The plan of the Society, which receives without distinction of sex, place, or religious connection, orphan children, is the reception of approved cases in the order of application. It seek to bless, with the impartiality of justice, and at the least cost to the bereaved, the poor fatherless child.

The "Norwood Orphan Society" boards out children (under constant inspection) in respectable families. They wear no badge of orphanhood. They go to school and church with the other children of the foster home. They *have* a home. The principle of the family life acts on each of them. They have some one to love. Their individuality of character is recognised. They touch practical life at many points. They breathe an atmosphere of love and sympathy. They secure life-long friends, and are aided on their own setting out in life.

The committee of this society are very desirous to extend the benefits of this institution. But, burdened with debt, they cannot do this. Aid is earnestly asked that the debt may be removed and the work of the society enlarged. Will not the reader help? Contributions will be most thankfully received by—Sir, yours very truly.

G. T. COSTER, Hon. Sec.

Clarence House, South Norwood, S.E.

CHRISTMAS AND THE POOR.

To the Editor of the Nonconformist.

SIR,—Last year some of your readers were led generously to help us provide nearly 500 Christmas dinners of roast beef and plum-pudding on Boxing Day (at St. Thomas's Hall, South Hackney) for the poorer boys and girls attending the Well-street and Loddiges-road Schools of the Hackney Juvenile Mission, as well as ninety orders for parcels of Christmas provisions to poor widows and others living in the district.

This mission is still carried on, and this being its sixth winter season, I am anxious to assist in providing as usual for at least as many if not more than before, and should be glad if your readers will kindly aid practically by at once sending either donation of provisions, clothing (which would be indeed welcomed) or money.

Contributions, however small, may be sent to either H. M. Heath, Esq., 4, St. Thomas's-road, or to

Yours obediently,
A. A. KNIGHT.

The Broadway, South Hackney, N.E.

NOTES OF AN AUTUMN TRIP TO NAPLES.

(By an Occasional Correspondent.)

III.

I was driven from Naples sooner than I intended by the ferocity of the mosquitoes, who would not let me sleep, and as I could not afford to wait until I was acclimatised—when I believe they refrain from their molestations—I went on Monday night to Rome, where I arrived on Tuesday early in the day. I began by doing what I imagine most men do—that is, visiting the ruins of the Colosseum, and I confess I was astonished, notwithstanding the books I had read and the pictures I had seen, to find the ruins were so extensive. It is impossible not to feel how vast the power and wealth of ancient Rome must have been, if, after so many centuries, such traces of her greatness remain. Before I went there I had heard that "Rome was not built in a day," and although I do not invariably believe everything I read in print, I was always under the impression that statement was true, and now observation has convinced me of its accuracy. Not travelling either as an architect or an archæologist or a painter, I did not anywhere in Italy devote myself to the study of either churches or paintings, but in the Eternal City one could not fail to be impressed with the beauty of its ruins. Line after line and verse after verse of Macaulay's Lays came back to my memory, and the recollection of Horatius and Consul Aulus, and many other Roman worthies, became strong and vivid. I was told that the best time to view the remains of the Colosseum was by moonlight. It may be true, but that plan has its disadvantages. One person who had done so, told me he that he had missed his way returning to his hotel, which he reached at last in the small hours of the morning. After spending some time about the Colosseum and the many adjacent ruins, I walked across one of the bridges to the other side of the Tiber, close under the walls of the celebrated Castle S. Angelo, in order to visit St. Peter's. Like many others I was disappointed with this great church. The exterior appears more like a town hall than a cathedral, and even the interior does not, to my mind, impress one with such solemnity as is gained by a visit to our St. Paul's or Westminster Abbey, in which it may be the dim religious light pervading the buildings awes the mind. In St. Peter's the light is poured down in all its affluence. I subsequently visited another church about four miles from Rome, in the Appian Way, dedicated to St. Paul, which, in my view, was much more imposing as a church than St. Peter's. I divided the remainder of the day to wandering about the streets. Amongst other places visited was the Mausoleum of Augustus, which furnished an apt illustration of the well known lines—

Imperial Cæsar, dead and turned to clay, &c.

It was a very dingy-looking building up a very dingy courtyard, and on the wall was hung a board on which the words were painted "Est loganda." The sign is now applied to very common inns, and judging from the appearance of the house in which the notices were written, it seemed to me much like the intimation which in English would be rendered —"Lodgings for travellers."

The Corso, which is the chief promenade, presents a very imposing appearance, many of the shops being extremely picturesque in appearance and well supplied with goods. To a Protestant it is curious to observe, not in Rome alone, but also in other Italian cities, notices affixed on the porches of the churches announcing the sale every day of plenary indulgences. Judging from outward appearances alone, one can hardly imagine any sensible person believing that priests such as I saw in Rome could grant absolution for anything, much less for everything.

In all the places I stopped at, of course priests abounded. There are priests and priests, but I never saw such a nondescript medley of them as in Rome. If any friend of mine had proclivities towards the

Romish Church, I should recommend, as a sure remedy, a few weeks' sojourn in Rome, and a careful study of the priests to be met with in the public streets there. Next day I went to the Vatican Gallery and Museum. The Vatican Palace is one of the largest in Europe, and the "poor prisoner" who is voluntarily confined there has a very nice place to dwell in, and a fine garden in which to take exercise. The rooms open to the general public are quite at the top of the building, and many of them are very handsome, and contain some noble paintings. But the great attraction to me was the Sistine Chapel. It is a marvel of beauty, and it seems almost impossible to believe that one man could have painted so much, so quickly, and so well. At my request, and with evident pleasure, the keeper of the chapel showed me the celebrated head of the cardinal who was painted as Minos, the Judge of Hell. Judging from newspaper pictures, and caricatures in the shop windows, it does not seem that the Italians regard their priests and bishops as too sacred to be laughed at. Most of your readers will remember the story of this celebrated painting. Michael Angelo painted on the altar wall the "Last Judgment," an enormous picture sixty-four feet in width. In the bottom, at the right hand corner "below the rising dead is Hell, according to Dante's conception, with the boatman Charon and the judge Minos, whose face is a portrait of Bragio Cesena, Master of the Ceremonies of Paul III., who had censured the picture on account of the nudity of the figures." It is said that when the cardinal complained to the Pope, His Holiness replied that if Michael Angelo had placed him in Purgatory he could have prayed him out, but as he had no power over Hell he must remain there.

MR. GLADSTONE ON THE COUNTY FRANCHISE.

Mr. Gladstone has an article in the January number of the *Nineteenth Century* entitled "Last Words on the County Franchise." After answering in detail the chief points raised in Mr. Lowe's "Reply," the right hon. gentleman says the truth is, the greatest of all the differences between us is in the point of view from which we examine and approach the question of the suffrage. "For me," he says, "enfranchisement, in the absence of a reasonable bar, is a good, and is only to be foregone upon proof that it will be accompanied and outweighed by some evil incident to the form in which it is proposed. For those who share the sentiments of the reply, if I judge them right, it is an evil only to be encountered for the sake of escaping some other and yet greater evil. I look to it as augmenting the sum total of forces enlisted in the nation's interest and placed at the disposal of the State, they as multiplying the risks and shocks to which all human institutions are exposed. Their idea of a constitution is, that it is a fortress, to be gallantly defended by a few; and their idea of a people, that it is a vast army posted round about, with hostile intentions, which it is a duty and an honour to resist as long as resistance can be maintained. We find it easy to decry the political ideas of the ancient Greeks; but those cherished among us are less consistent, and, in some respects, less rational. They contemplated with acquiescence or approval the evil institution of slavery; but they considered, as the English of a former time considered, that every freeman should have a share in the determination of the laws by which he was to be governed. The spirit of our religion, truly popular as it is, has effaced from our system the very name and idea of the slave. But what if the selfishness of class inheriting in our politics has prevented us from giving to the idea of freedom that which is its consummation, and to the character of the citizen, in the humbler orders, the amplitude of which it is susceptible? At any rate, as a matter of fact, we withhold the boon from the half of our labouring householders, which, if a distinction must be drawn, is really and obviously the safer of the two. We withhold it perhaps with some musty precedents to sustain us, fetched from distant ages, and from foreign lands, but not so much as one of them carrying the stamp of true British origin. Failing to find foothold in our history, or within the wide spaces of the probable, we take refuge in the shadowy regions *domos vacuas et inania regna* —of all that is consistent with possibility, but While this claim is being made, and while the present paper is being written, Mr. Joseph Arch appears as a fellow-contributor to this review, and states in vigorous language the grievance of the rural labourer. He feels it keenly, and he puts it strongly. He is not likely, then, to understate, upon this arena of free speech, the wants and wishes of his clients. And what are the portentous demands he makes? More air, more water, more dwellings — weather-proof and accommodated to the purposes of decency and virtue. Yet even these by no abstract or communistic standard; only by the extension to the country at large, what he thinks the rural franchise would secure, of the provisions already applied to towns. One and one only political proposal, indeed, he makes. It is the alteration of the present laws touching primogeniture and entail, but in this alarming pretension what if it should prove that Mr. Lowe agrees with him? I earnestly hope that these reiterated accusations of class purpose, hostile to society in general agains the county householder, may once for all be abandoned, were it only for the reason that they might lead to retaliation. It is not wise to provoke the examination of the history of our Statute Book with a view to ascertain and enumerate the instances in which the narrow and oblique purposes of class have been pursued by Parliaments, in the choice of which the upper orders had it all their own way. Let this question be closed before the adverse critic unrolls the story under the farmers' eyes of the substitution of a malt tax for the older services charged directly on the land, or invites the attention of the labourer to the course of legislation since the Revolution, as well as earlier, upon wages, upon combinations, upon crime, upon army and navy discipline, upon bread. Let bygones be bygones. But bygones they will not be, if ugly phantoms are persistently sent into a field from which it would be too easy finally to drive them by an army of too solid and too sad realities. I have no dreams of a golden age—there will always be more than enough to deplore, more than enough to mend. But let us at least thrust aside the needless difficulty of wanton crimination, and labour in patience and goodwill towards all—to handle and direct for the best the movement of our time."

THE GREENOCK ELECTION.

The last intelligence relating to this election is of a great meeting of electors, held in the Town Hall on Thursday night, when there were more than 3,000 persons present. Bailie Wilson presided, and the Liberal candidates were present. Of these, Mr. Stewart first addressed the meeting. Having stated that he should vote in favour of the Burials Bill, he went on to refer to the Establishment question. Mr. Stewart spoke of his admiration of the work done by all the Churches in Scotland, and then said:—

With reference to the Church question, he had many respected friends, lay and clerical, in the Established Church, and in view of the good work she was doing alongside the sister Churches one might have been indisposed to raise this question of disestablishment. But the question had been raised, and it must be faced and discussed. The Free Church to which he belonged, had proved that a Church could prosper independent of aid from the State. (Hear, hear.) The United Presbyterian Church, which formed a large and influential factor in the religious life of Scotland, had all along repudiated the doctrine that State aid was necessary to a Church's prosperity. These Churches were living witnesses that the doctrine of Government support was not sound, for was it not a fact that they had altogether contributed last year two and a-half times more for religious purposes than the Established Church? There were also the other smaller bodies whose views were entitled to consideration, and it was necessary that the State should withdraw their aid from the existing Establishment, and after making due provision for vested interests, vote the money to some truly national purposes, such as the promotion of education throughout the country. (Cheers.) The present position in regard to the Church was one which virtually gave to one body a monopoly, and was certainly opposed to the true principles of Liberalism; but in the settlement of such a question some compromise must be arrived at. He would look hopefully to the action of liberal-minded men within the Establishment, facing the question in a spirit of fairness. Already there were some indications of their doing so. A generous spirit on both sides was more likely to bring about a settlement with little inconvenience to the Established Church. The old churches might remain in the charge of their present occupants, and in this way the door would in time be opened for the union of the Presbyterian Churches.

Mr. Donald Currie, the other Liberal candidate, who followed, said on the same question—

He was simply prepared to stand by what he had said in his address, which he thought was explicit. (Cries of "No!" and a Voice—"Milk and water!") He would state as a reason for great caution, that he had no wish—indeed he would greatly regret to see brought about a repetition of the distressing conflict of thirty years ago. (Loud cheers.) But it did not follow, he supposed, that disestablishment would not come. It would come! (Cheers.) That was inevitable. He had given in the last words of the paragraph in his address relating to disestablishment the reason why the Church ought to be disestablished. (Applause.) But, if placed in the House of Commons, to say that he would address himself immediately to a crusade against that or any other thing, would betoken in him an audacity to which he did not lay claim, and would be an interference with the proper position and duty of the leader of the Liberal party, Lord Hartington, whom he desired to follow. (Cheers.)

Several questions were asked at the close of these addresses. Amongst them Mr. M'Lean asked if the candidates would say whether they would vote for or against any motion brought into the House of Commons next session affirming the expediency of disestablishing the Scottish Church? (Cheers and hisses.) Mr. Stewart replied that from his address it would be clear that no other honourable course could be taken by him than to vote in the affirmative to such a motion. Mr. Currie replied that in that matter he would not in any way wish to interfere with the leadership of Lord Hartington. ("Oh, oh.") He would like first to see the motion, and judge then if it should meet the concurrence of the Liberal party. (Cheers and hisses.)

Mr. Provost Morton, who had been named as a candidate, and who received "a great ovation," moved, amidst loud cheers, and some groans, that Mr. Stewart was a fit and proper person to represent the constituency. This was seconded by Mr. John Ferguson, but no show of hands was taken, the meeting ruling that any decision would prove no real criterion of the state of Liberal feeling. The *Edinburgh Daily Review* of Friday says—"If in any respect the speeches delivered last night differed from the addresses published in the morning papers, it was in those passages which discussed the crucial question of disestablishment. Upon this point we seem to recognise in the speech of Mr. Stewart a distinct advance, while in Mr. Currie's there is a development of 'caution' that almost amounts to a retrograde movement. Nothing could have been more admirable than Mr. Stewart's statement of the case for Disestablishment on the broad political platform of justice, as well as in respect to the history of the Churches in Scotland, nor in better taste and feeling than his references to the position of the Established Church. We welcome also the firmness and decision with which his mind is expressed as to the immediate duty of Liberals in the face of this great question. Mr. Currie's absence from Scotland may, perhaps, explain to some extent the excess of prudence with which he handles the subject. He does not, we imagine, apprehend the extent to which disestablishment feeling has grown. The Scottish Liberals have got beyond the stage of waiting to see what the Marquis of Hartington may do. They have got a pretty plain intimation from that quarter that the Marquis of Hartington is waiting for them. It is by the choice of such constituencies as Greenock, and the declarations of such candidates as Mr. Stewart and Mr. Currie, that the leader of the Liberal party and his English colleagues will be guided to decide whether the Scottish people wish to settle this question in their own way, and as a majority of their number by their Church connections have practically decided long ago. The question of the existing Establishment in Scotland is a question of right or wrong, and we have yet to be taught that a declaration of where right lies, and a determination to act upon such a declaration, are matters requiring the utmost display of caution, but rather frank decision and outspokenness.

MR. COWEN, M.P., ON LIBERAL ORGANISATION.

In connection with the National Reform Union, a public meeting was held in the Free Trade Hall on Wednesday evening. There was a very large audience. Mr. Joseph Cowen, M.P., presided, and amongst the gentlemen on the platform were Mr. Thomas Blake, M.P., Mr. W. S. Caine, Mr. J. C. Cox, Mr. A. Illingworth, Mr. James Hardaker, Mr. Henry Lee, Mr. Joseph Arch, Mr. John Slagg, Mr. John Noble, &c. A number of letters of apology for absence were read.

The CHAIRMAN, who was enthusiastically received, referred first to the defeat of the Liberal party at the last general election, and said that the third session was generally considered as the testing one of the power and popularity of a Government, but the test session of the present Government had come and gone, and he felt that it had still a substantial popularity in the country, and a strong voting power in Parliament. Since Lord Beaconsfield was raised to the Premiership upwards of ninety new members had entered the House of Commons. The Tories had lost some seats, but they had gained others. Perhaps they had lost more than they had gained, but there were returned at the general election not a few feeble and vacillating Liberals who had since taken their places on the opposite side; so that for the purposes of party warfare the Government was as strong at present as when it first took office. What was the cause of the tremendous rout which befel the Liberal party in 1874, and of the continued apathy of the people? These were questions that all Radicals would address to themselves, and honestly try to answer. He asked them to remember that it was more the Liberal party than Liberal principles that was worsted in 1874. (Hear, hear.) The electors unequivocally declared their want of confidence in Mr. Gladstone's Government, but they gave their new representatives no mandate to reverse the measures to which that Administration had given the force of law. (Hear, hear.) He thought it was only fair to say that Lord Beaconsfield and his colleagues had recognised that, and had not striven to upset the work of their predecessors. Their policy had been stationary more than retrogressive. There had been various reasons given to explain the defeat of the late Government, but his own conviction was that the people had felt that the Legislature had effected all the constitutional changes which at that time were desired. (Hear, hear.) The middle classes had grown rapidly rich. They owed their prosperity to their application of Liberal principles to the government of the country, and with characteristic ingratitude they spurned the hand that served them. (Applause.) Their well-to-do, conventional, non-political Liberal was afraid of change, lest it should disturb commerce; and it frequently happened that his own nervousness produced the result which he feared. (Hear, hear.) He had been successful himself, and became indifferent to the condition of those less favoured than himself. (Applause.) Between the two parties of Radicals and Tories there stood a body of cold-blooded—("Hear, hear," and laughter)—cautious, lukewarm, unimaginative persons, who looked with indiffer-

ence, and sometimes with disdain, upon politics. They affected ignorance of the details of politics. Some of them were engrossed in pleasure, others in business. These negative electors floated about from one side to the other—blown about by every wind of doctrine. (Hear, hear.) At the general election of 1868 the current of public opinion carried them to the Liberal side; but in 1874 the tone of society was Conservative, and they drifted to the Tories, their natural allies, where they still remain. (Applause and laughter.) Nothing had arisen since that to rouse them from the state of somnambulism into which they had been lulled. (Laughter.) The work that lay next before English Radicals, therefore, was now to awaken these political chameleons. (Laughter, and "Hear, hear.") It was to be regretted that men of such doubtful principles and wavering resolution should hold the national balance. (Hear, hear.) And yet they had some value: they were the buffers of society; they prevented the opposing forces in the State from coming into fierce conflict with each other. (Hear, hear.) How to reach these negative politicians was the problem before them. Mr. Gladstone—(cheers)—had suggested organisation, the contention being that although the last election gave the Tories a majority, yet an examination of the voting showed that many of the supporters of the Government had only a small margin of advantage, which might easily have been turned to the other side by better organisation. There was much in this reasoning. An improved organisation the Liberals must have if they were to compete successfully against the strong combination of their opponents. (Hear, hear.) But it was possible to over-estimate its importance. There were some who concerned themselves more about the machinery than the purposes for which it was designed. (Hear, hear.) If they had not a clearly defined purpose, their machinery might be detrimental instead of helpful. The Liberals, unlike their opponents, could not be drilled in military line. (Hear, hear.) If pressed too far, organisation might produce oppression, and, if excessive, might produce a reaction. They needed increased and better organisation, but he hoped it would never be allowed to act as a substitute for that free thought and free action which were the boast and glory of British Radicalism. (Applause.) He had no sympathy with the efforts of those who were bent on formulating a shibboleth sufficiently Liberal to catch the imagination of the working man and sufficiently Conservative not to frighten the tradesman. (Hear, hear.) That was a species of political pole-balancing for which he had no taste. They were not shareholders in an electoral limited liability company, for the purpose of gaining office for men of such doubtful programmes. (Hear, hear.) They had settled in their own minds that the adoption of certain measures would be for the national welfare, and so thinking, were honestly trying to gain adherents to their creed. (Hear, hear.) There need be no bitterness. At any rate, there would be no deception. (Hear, hear.) He had more faith in this propagation of Liberal principles than in the most elaborate electoral clockwork, which very often went wrong when it was wanted to move. (Hear, hear.) They sought an equalisation of the franchise, not only as an act of justice, nor in the hope that the new elections would be an addition to the Liberal forces of the State, but because household suffrage in the counties would identify a larger body of the population with the constitution, and broaden the bases of citizenship. (Hear, hear.) They sought enlarged municipal institutions because they gave a loftier sense of national life to the provincial population, and would relieve Parliament of some of the work which it now so imperfectly discharged. The ratepayers had to pay for the consequences of intemperance, and he contended that they should possess the power of controlling that pernicious traffic which drove such numbers to drunkenness, desperation, and premature graves. (Applause.) In any country, but especially in a country such as England, where wide diversity of theological opinion existed, the interest of the commonwealth demanded that there should be, not religious toleration only, but religious equality. (Applause.) The Liberal party could not palter with this question any longer. (Applause.) They must settle it, or it would settle them. (Renewed applause.) An Established Church was a monopoly, and all monopolies were intolerant and illiberal. (Hear, hear.) It was the creature of privilege, and could not be other than the foe of progress. Its clergy, as a body, with some noble and brilliant exceptions, had always been the foes of freedom. (Applause.) They had made a trade of religion, and on more than one occasion had carried their resistance to national wishes so far as to plunge the nation in civil war. They had not so much to do to persuade the masses of their Church's intolerance and illiberality; but they had to convince them that they had the power to overthrow it. Everywhere the battle was the same—the people on one side, the Clericals on the other. In France during the past few months, the clergy had been striving, with a craft almost superhuman, to overturn the only form of free Government possible in that country. (Hear, hear.) But they had been beaten, ignominiously beaten. (Loud cheers.) The whole tribe of political tricksters and Jesuitical intriguers had been vanquished, and the names of Grevy and Gambetta—(cheers)—and Louis Blanc, and that noble band of Republicans, would be handed down in the roll of the world's patriots. (Applause.) They had won a noble victory, the more noble because bloodless and legal. (Applause.) The peaceable foundation and settlement of the French Republic was the turning-point in the thorny pathway towards European freedom. In Italy the Clericals were plotting against the Government, and striving to win the country back to Rome. In Germany they were striving to prevent the union of the Fatherland. In Spain and Belgium they were the allies of all that was dark and despotic. There the Church had made common cause with the tavern. But the great victory in France could not fail to react on this country, and to create the long-expected and long-looked-for political reawakening.

Mr. W. S. Caine, who was introduced as the coming member for Scarborough, moved—

That this meeting approves of the programme of the National Reform Union as embodying those principles which are essential to the progress and well-being of the nation, and affording the best basis for united action on the part of the Liberal party.

Mr. Caine said that though Lord Beaconsfield might bluster, yet the country would not consent to go to war to bolster up an effete Government like that of Turkey, but when the time came for decision the common sense of the Government—and it had a great deal of common sense—would prevail, and we would see a settlement of the Eastern Question without involving any of the Great Powers in war. (Applause.) If Mr. Gladstone gave them the signal, the country would at once respond, and almost to a man declare against any interference in the Eastern difficulty which would involve this country in war.

Mr. A. Illingworth seconded the motion, which was adopted.

The following were also adopted:—

That, in the opinion of this meeting, the continued exclusion of large numbers of householders in the counties from the exercise of the franchise is an injustice which ought at once to be remedied, and that the present distribution of electoral power is unjust; it is therefore the opinion of this meeting that immediate measures should be adopted to provide a uniform Parliamentary franchise, and so to redistribute political power as to secure a more just representation of the people.

That a petition, embodying the sense of the above resolutions, be signed by the chairman on behalf of the meeting, and forwarded to the House of Commons.

That this meeting views with misgiving and alarm the recent indication that Her Majesty's Government are wavering in their declared policy of neutrality in the Russo-Turkish war, and hereby emphatically declares against any course of action tending to involve this country in the risks and uncertainties of a contest in which neither its honour nor its interests are concerned.

(Loud cheers.) A vote of thanks to the chairman concluded the proceedings.

Referring to the above meeting in a sermon preached at Blackburn on Thursday, the Bishop of Manchester said that a bishop had not the opportunity except through the pulpit of replying to statements that were sometimes made on political platforms against the Church. He was sometimes charged with preaching political sermons, but that was the last thing in the world he wished to do. One, however, could not attend political meetings and answer people in their own way, and yet they, as Churchmen, could not allow things to be said against the Church without some reply. That morning as he was coming along in the train he was reading some remarks made at a meeting the previous night, in which some statements were made in reference to the Church of England. Some of the samples of these statements were that the Church of England was a great monopoly. Monopoly of what? A right to sell a certain article was a monopoly. Another expression was that the Church was illiberal, intolerable, and that every parson's house was just as much as a beershop an electioneering agent's. That was not a very high compliment to the clergy. Another statement was that the Church had always been opposed to progress, and that it was a pretentious sham. The chairman (Mr. Cowen, M.P.) said it was a pretentious sham. They, however, as Churchmen, said it was a great reality; they thought it was not opposed to progress. Mr. Joseph Arch said that the Church had been an enemy to the agricultural labourer. Mr. Arch must know that in almost every agricultural district there was a school in which every child might get education. These schools had been set up by the clergy. This illiberal, this intolerable monopoly, this pretentious sham, had 20,000 clergy labouring in the land, and it had spent 30,000,000*l.* in reconstructing and building churches in the country during the last forty years. The Church of England might have been illiberal and intolerable in the past, but she was not a pretentious sham.

COMPLIMENTARY DINNER TO MR. R. W. DALE AT BIRMINGHAM.

On Friday evening, Dec. 14, a complimentary dinner was given, at the Queen's Hotel, Birmingham, to Mr. R. W. Dale, M.A., on the occasion of his return from a visit to America, and in recognition of his services to the Liberal cause. The Mayor (Alderman Kenrick) presided, having upon his right Mr. R. W. Dale, the guest of the evening. There was a numerous and influential attendance.

Letters of apology for unavoidable absence were received from Dr. Allon, who wrote, "Few men in England consecrate themselves to the highest service of their fellows with higher motives, nobler sympathies, and greater fervour, and, I may add, with more eminent ability, than Mr. Dale." The Rev. J. G. Rogers wrote, "I need not add how heartily I join in every tribute of honour to the truest comrade and most unselfish friend with whom man ever worked." Councillors Austin, Woodward, and Lawson Tait, also wrote apologising for absence.

Mr. J. Chamberlain, M.P., who was received with hearty applause, proposed the toast of the evening, "Our Guest." There were some services and there was a kind of merit which were so striking and self-evident that nobody thought of expressing the feelings of esteem and gratitude which it created in their minds. (Applause.) Everybody took these feelings for granted; they were in everybody's thoughts, and therefore on no one man's tongue. The names of Charles Vince, George Dawson, and Robert Dale would always be linked together in the roll of Birmingham service—(Hear, hear)—and would always be associated with everything that was noblest and best in the life of the town during the past quarter of a century. (Hear, hear.) He did not think they were yet in a position to estimate the importance of the transformation, and of the changes which had been going on during that time. (Hear, hear.) The material advance in our prosperity, great as it was, had been more than equalled by the improvement in the general condition of the people, by the progress in the education, by the astonishing development of all our institutions, and by the general advance which they had witnessed; and in all that work there had been no more indefatigable labourer, no more able teacher, and no more patriotic and devoted citizen than their friend and guest that night. (Applause.) That was not the occasion, nor was he the proper person, to speak of Mr. Dale's religious work in this town. It was enough for them to know that he had exhibited as great earnestness and courage in the defence of what he believed to be true, as he had shown charity and liberality towards those who differed from his conclusions. (Applause.) Men of every shade of religious opinion were met in that room to honour him for this—that he had brought the spirit of true religion into their common life, that he had made of civic work and of public duty a religious responsibility—(applause)—and that he had sought by every means in his power to elevate, to ennoble, to inspire, and to create that sense of responsibility in others which should animate every member of a great community. (Hear, hear.) It had been said that all large towns had some special and individual characteristic, and if he were asked to single out the particular distinction of Birmingham, he thought he should point to the remarkable activity of their local life, and of the honour in which public service of every kind was almost universally held. Whatever might be the case in other places, in Birmingham at least their citizens did not underrate the opportunity which municipal and parochial work afforded of repaying the obligations which they had contracted to the town which had given them home and shelter, and in which they had made their fortune. And so great did they find the pressure and the attraction of the work to be, that while other towns complained that their best citizens left as soon as they had achieved a competence, he could not call to mind a single case in which Birmingham had lost one of its workers—except, indeed, when the heavy hand of death had removed them from their midst. (Applause.) That spirit, which was not the spirit of a petty parochialism, but a true and genuine patriotism, owed much of its force to Mr. Dale's eloquent advocacy and example. (Hear, hear.) They honoured and respected in him a political Dissenter in the highest sense of the word. (Applause.) They saw in him a man who not only loved truth, justice, and freedom, but was willing to fight and work for them in the only practical way in which those ends could be achieved. Mr. Dale was a Dissenter, but he had never forgotten that he was an Englishman first of all. (Hear, hear.) He had never ignored those objects which he had in common with all his countrymen and with all his fellow townsmen; but he had not only done much to animate the work of others—he had been a practical worker of no mean merit himself. (Hear, hear.) He could never exaggerate the advantages he had derived from the companionship of, and association with, Mr. Dale, whom he found as true and unselfish in his friendship as he knew him to have been loyal and honourable in his opposition to others; and he counted the town happy which numbered amongst the most prominent of the representatives of its opinion a man who was at once so able, so generous, so earnest, so liberal, so eloquent, so courteous, and so sincere. (Loud applause.)

Mr. Dale, in responding, said the strength of the Liberal party in Birmingham consisted in this, that there were thousands of men who were perpetually manifesting, unrecognised, unrewarded, and unhonoured, work of the most unselfish devotion to Liberal principles and to the Liberal cause. (Hear, hear.) He had tried to do his best, but there were thousands in Birmingham who could say the same. He had served the party, or had tried to serve it, because he believed in its principles—(Hear, hear)—and because he had trusted its leaders; and it had always appeared to him that the truest and highest reward of public service consisted in the consciousness of having rendered service to the public. He had desired no other reward, but the generosity with which the friends around him had received him that night might perhaps be an assurance to

younger men that if they did what they could for the assertion and vindication of Liberal principles in the borough, their work was not likely to go unrecognised. He had come to the conclusion—indeed he came to it long ago—that there was very much more kindness in the world than the cynics would have them believe. He had had some opportunities of speaking upon the subject to the Americans, and he had endeavoured to enforce upon them the fundamental principle underlying all the measures advocated by the English Radicals—that in a nation which possessed free institutions it was the duty of every private citizen to care actively for the public interest. Many of them in Birmingham had tried for a great many years past to insist on the relation of morals to political life. They had maintained that on every citizen there rested a duty to the State, as clear and definite, though it might not be as urgent, as the duty that rested upon a great public official; and his own deliberate conviction was that no matter what might be the present strength of their party, no matter what the present perfection of their organisation, the permanent supremacy of Liberal principles in Birmingham depended upon the depth of their own conviction with the truth of that principle, and upon the earnestness with which they pressed upon their fellow-citizens their political and municipal responsibilities. He thanked them for the manner in which they had drunk his health. (Prolonged applause.)

Mr. HENRY LEE, of Manchester, the companion of Mr. Dale in his recent visit to America, in acknowledging the toast of the "The Strangers," said that Mr. Dale's reception on the other side of the Atlantic was of the most cordial character, and the impression he made was of so marked a description that it would not be surprising if, some day or other, Mr. Dale might have inducements held out to him to go and reside in that country. ("No, no.") There were some symptoms of it, and one of his (Mr. Lee's) motives in going with him was that he might have a judicious friend—(Hear, hear) at his elbow in case any attempt might be made to induce him to leave this country. (Loud applause.) They could not afford to lose a man like Mr. Dale, and whatever inducement might be offered to him, he must stick to the old flag, and remain connected with the old country. (Applause.)

THE LONDON SCHOOL BOARDS.

The Inspectors of the London Board Schools have just presented their annual reports to the Board, showing the progress London has made and is making in providing school places; the educational *status* of the children under instruction, and incidentally the reports indicate the changes which are being wrought in parents in low neighbourhoods by the enforcement of regularity, cleanliness, and instruction upon the children. Proof is given, too, that at present there are no fears that the children will be over-educated.

Mr. Noble, the senior inspector, whose district is the eastern parts of Lambeth and all the Southwark and Greenwich divisions, states that in the year 11,617 school places have been added in Lambeth, making the total 31,959; 3,883 in Southwark, making 19,642; and 634 in Greenwich, making 13,626 in that division—an increase during the year of 16,134, and a total of 65,227 places provided by the Board in the three divisions. That the educational wants of the localities have not been over-estimated is shown in the fact "that nearly in every case the schools have rapidly filled," and in several recently erected "every place has been occupied within a week of the opening; some are even greatly overcrowded." The newly-built schools are in their structural arrangements superior to the earlier schools of the Board, being internally more cheerful, commodious, and compact, and better lighted and ventilated. As to the influence of the schools upon the parents, Mr. Noble gives these remarks:—

> It is perhaps too early to inquire into the nature and amount of the social improvements which have been effected in the homes of the children in poor localities, through the agency of the schools. It must, however, be obvious even to the most casual observer, that already a notable advance has been made in improving the conduct and habits of the children: there are also indications that the parents are beginning to feel the wholesome influence of the schools. I am assured by teachers in the very lowest neighbourhoods that there is now much less active opposition to their efforts to improve the children than formally, and a marked diminution in the violent language and rough conduct which were at one time the invariable accompaniments to a parent's visit to the school. In many cases the growing self-respect of the parents is seen in their anxiety to render themselves as clean and tidy in person as possible whenever they have occasion to call upon the teachers. The results of my own observations and of others whose avocations afford them opportunities I do not possess, point unmistakably to a great change for the better which is being slowly yet surely effected in the homes of the children through the influence of the Board schools.

He proceeds to show that the average attendance during the year has not been wholly satisfactory, the bad attendance in the poor class of children bringing the average of the whole down to below 80 per cent. of the roll. He thinks that 90 per cent. should be the least average attendance for the year, an attendance attained in many schools. Another evil, he points out, arises from the migratory habits of the very poor class, and he hopes that the "Child's School Book" will place a check upon this evil. Punctuality has been advanced, but there are still some schools where improvement is necessary. With regard to the teaching, he points out that as of the teaching staff 763 are pupil teachers who "are not, as a rule, either good scholars or efficient teachers," and as each counts for thirty children, "there are in round numbers 10 000 children in the Board schools south of the Thames who are not under efficient instruction." Of 74 000 children on the books only thirty-nine individual children have been withdrawn from the Biblical instruction, and of these many are the children of Jewish parents. The standards in which the children stand are in the following percentages:—Standard 6, 1·8; Standard 5, 5; Standard 4, 10·1; Standard 3, 16·5: Standard 2, 25.0; Standard 1, 41·6. "As a consequence of irregular attendance it has been found impossible to raise many of the children into a higher standard than the one they were in a year ago; and, again, the vast majority of children admitted during the year have been either totally uneducated or fit only for standard 1." In the ordinary class subjects—reading, writing, and arithmetic—the teaching was improved, and the children had improved; the teaching of elementary geography, except in a few schools, was not satisfactory; while in the higher standards human physiology, domestic economy, literature, and physical geography were taught, "on the whole fairly, but in many instances there is far too much cramming of dry facts, and too little illustration of principle." Drill had improved the boys in carriage and behaviour, singing is well taught, social economy "does not meet with the recognition its importance demands," drawing is taught to all above Standard 1, and botany, French, Latin, and mathematics are specific subjects in but very few of the most advanced schools.

The district inspected by Mr. Ricks, the second inspector, comprises the schools in the City, Chelsea, Finsbury, Marylebone, and Westminster, with the schools in the west part of Lambeth—those near Battersea. The total number on the books at the commencement of the year was 42,700, and at the close 52,300, an increase of about 9,000, and the average attendance was 79·8. Eliminating the children attending the schools in the very low districts and the infants under five years of age, the average attendance amounted to nearly 85 per cent. of those on the books. The low or high average attendance Mr. Ricks concurs with Mr. Noble in stating to be "a teacher's question," as it is seen that where a teacher takes a lively interest in his work, the average attendance rises very high indeed. Mr. Ricks adds some observations upon the teaching power of the Board:—

> For some months past the committee have been gradually increasing the proportion of adult teachers to pupil-teachers. The introduction of skilled, in lieu of unskilled, teaching power cannot but have a beneficial result in the end; but at present, owing to the scarcity of properly qualified assistants, many schools have a staff below the usual standard, or "supplies" are employed, who, as a rule, are little better than candidates or first year pupil-teachers. It is very doubtful whether the supply of assistant mistresses from the training colleges, at Christmas next, will be equal to the demand. I must again record my conviction that, with some exceptions, the Board have secured an able body of head teachers. A large London Board school requires something more than a skilled teacher and a military disciplinarian for its chief. Great administrative ability and sound judgments are absolutely necessary to make all the units of the large staff work together, without friction, like component parts of a perfect machine; and, beyond this, there must be a power of infusing into the assistants something of the zeal, and interest, and enthusiasm, which the head teacher must feel for the success of the school. It is my opinion that the Board possesses many such teachers. I cannot speak so favourably of the assistants. Many are, undoubtedly, very good; many sympathise with the head teachers, work cordially with them, and look upon the success of the schools as their success; many more are mere machines for imparting so much instruction at so much per month. I must say that, from a very large proportion of the assistants, we may fairly expect more intelligence and skill in teaching, a better preparation for their school work, and a greater interest in the success of the schools in which they are placed than we have at present. I here venture to suggest that the adoption of some general scheme of promotion among the teachers would very much encourage and stimulate the whole school staff.

He points out one evil of the present system of passing only for one standard a year. Children who could pass two standards a year are, at present, not so much pushed on as the dull children, for if the child passed from the second to the fourth standard the teacher would lose the share of the grant which would come from the pupil passing the third. He adds:—

> Another evil is this: Many scholars enter the school too late in the year to make the prescribed number of attendances for examination, and it does not pay the teacher to take much trouble with these. I am sorry to say that it is not uncommon for a class of these "non-standard" children to be relegated to the teaching of a monitor or candidate for some months before the examination.

The education in these districts has advanced from 2·2 per cent. in Standards 4, 5, and 6 in 1873, to 18·9 in 1877; from 5·8 in Standard 3 in 1873, to 19·5 in 1877; from 13 in Standard 2 in 1873, to 28·8 in 1877, and a consequent decrease from 79 in Standard 1 in 1873, to 32·8 in 1877. Only 39 children in these districts out of 50,000 were withdrawn from Biblical instruction.

The third inspector, Mr. T. M. Williams, B.A., reports in respect to the schools in Hackney and the Tower Hamlets, in which there are 73 separately-managed Board schools in full work, nine being added this year. The schools give 56,280 places, and the schools building will bring up the accommodation provided by the Board to 60,780 places. In the Tower Hamlets the average attendance is nearly 83 per cent., while in Hackney it is not quite 80. He states that many of the schools are understaffed in regard to teachers, and that the number on the rolls is 6·5 per cent. in excess of the total accommodation. With respect to teaching power in the schools, he remarks:—

> Nearly all the permanent schools in the district are well organised, the teaching power is well distributed, the order in which the lessons follow one another, as well as the time assigned to each lesson and to each subject is fixed with much thought and care; the class-rooms are judiciously used, and due provision is made for the efficient superintendence of the whole work of the schools by the head teachers. The temporary schools are carried on in inconvenient premises, and their organisation is, therefore, in many respects very imperfect.

He does not speak in terms of high praise of the female assistants, and he states that the head teachers have have often to complain of the backwardness of the pupil-teachers. His tables of the results of examination show an increase in the upper standard of 1·5 per cent.—from 8·2 to 9·7; so, he adds, there is no cause for alarm that the Board is successful in over-educating the children. Only a very insignificant proportion of children in the Board schools receive instruction in any subject beyond reading, writing, and arithmatic, and the rudiments of English grammar and geography.

The three reports occupy thirty-five pages of large print, and enter fully into matters of detail in regard to teachers, children, and parents.

THE REV. DR. MOFFAT AND THE TURNERS' COMPANY.

The Rev. Robert Moffat, D.D., F.R.G.S., was presented at the Mansion House on Thursday with the freedom and livery of the Turners' Company. The Court was presided over by the Lord Mayor. Amongst those present was the Consul-General for Liberia. Mr. R. L. Loveland, Master of the Company, said the Baroness Burdett Coutts was prevented by illness from attending, or she would have been present to tender her congratulations personally to the great man whom they had amongst them. The Belgian Minister and others who were unable to attend, had sent letters of congratulation to Dr. Moffat.

Professor TENNANT, who had at the previous court moved the resolution for the presentation, "in consideration of Dr. Moffat's services to civilisation and geographical discoveries in Southern Africa," then addressed Dr. Moffat. He said the company had already on its list a number of distinguished men who had taken a very active part in reference to the opening up of Africa. Sir Bartle Frere, the present Governor of the Cape, Mr. Stanley, the discoverer of the lamented Dr. Livingstone, Sir Samuel Baker, Commander Cameron, and Dr. Atherstone. He thought that two others might with advantage be added—Colonel Grant, the companion of Speke; and Dr. Moffat; and on his mentioning these to the court they were unanimously elected. Professor Tennant went on to refer to ivory and to the diamond, two productions of Africa especially interesting to the Turners' Company, and to call attention to some specimens of South African diamonds, cut and uncut, which were on the table, the cutting having been performed in Clerkenwell in a manner equal, he said, to that in which diamonds were cut in other countries. He commented on the great discoveries which had been made in Africa during the last thirty years, chiefly by our own countrymen, and spoke of the successful labours of Dr. Moffat, who had left this country as a missionary sixty years before, and who had, besides great services to civilisation generally, reduced a spoken language to writing, and had translated the Scriptures into a native tongue.

Dr. Moffat then made the declaration on admission, and subscribed the roll of honorary freemen, and he was duly invested by the master with the livery, and was presented with a certificate of honorary freedom, and with a silver medal, bearing on one side the coat of arms of the Turners' Company, and on the reverse an inscription setting forth the the presentation. The Master assured Dr. Moffat that he had the sincere thanks and congratulations of every member of the company, and expressed the hope that he would yet be spared for many years of usefulness to his fellow-creatures.

Dr. MOFFAT, in reply, said he felt himself in a new position. To his very great surprise, he had been invited to the guilds, but never did he dream he should be received into the Worshipful Company of Turners. He certainly was very grateful, and he felt that it was indeed an honour to belong to such a company, of the history of which he knew something. He also knew something practically of turning a lathe. He had known the diamond fields before it was discovered that a diamond existed there, and he had been in the habit, wherever he travelled in Africa, of examining the nature of the soil and of the rocks and strata. But it never occurred to him to look for diamonds; the fact was, he was in search of another kind of diamonds, and he found many, too, that would sparkle in the Redeemer's crown in the eternal world. Great had been the changes in Africa since he went to that continent. In 1816 he laid himself on the missionary altar, to live and die a missionary to Africa. After having been there twenty-four years he was compelled to return to England, sadly against his will,

though his father, mother, and brothers were here, for he loved the Bechuanas amongst whom he laboured. But he was compelled to return to get the New Testament printed in the language which he had reduced to writing. Little did he think that his coming home was to result in the sending of the noble Livingstone to Africa. He found Livingstone waiting till the sad war for opium was over, and hearing his speeches and sermons Livingstone immediately laid himself out for the service of Africa. Surely it was worth while for him to come home if it had been for that alone. (Cheers.) When he (Dr. Moffat) set foot on the shores of Africa little was known beyond the boundaries of the colony; no native language had been acquired, and nothing had been translated. But how different was it now. Dean Swift wrote:

> Geographers on Afric's maps,
> Put savage beasts to fill up gaps,
> And on inhabitable downs
> Put elephants for want of towns.

But now there was a phalanx of missionaries from half-a-dozen missionary societies stretching from the colony far northwards, and behind the Basutos, the Bechuanas, and the different tribes, and there were no fewer than 80,000 members of the Christian Church. Then there was no language acquired, and he found it uphill work to learn the Bechuana without books, or grammars, or dictionaries, even interpreters not being worth the name. Now, the whole of the Bible was translated. That work brought him home, an overtaxed brain having brought on sleeplessness, which nothing could cure. Beyond where the work was commenced among the Bechuanas, there were now missionaries for 700 miles, as far as the 20th degree of south latitude. It was a happiness to him that he had those who were closely related to him engaged in the work. His dear daughter lay on the eastern shores of Africa, near the Zambesi; they knew where Livingstone was; his (Dr. Moffat's) son was now labouring in the interior, and his son-in-law, Mr. Price, was in the mission to Tanganyika. When they recollected what Africa was not long ago, what might they not expect in fifty years hence? (Cheers.) He had no doubt that when the country was developed there would be astonishing discoveries of diamonds and gold and precious stones. The country was beautifully fertile before they reached the tropics, wooded, and with abundance of water and streams — altogether it was a lovely country, and before long he believed there would be discoveries which would tempt thousands to go to Africa and be enriched. Referring to missionary labours, Dr. Moffat said a missionary had written to him that he wished that missionary students, instead of spending so much time over *hic hæc hoc*, would learn to make wheelbarrows. He himself had often gone from the pen to the anvil, to the quarry, and to brickmaking and building; and he had turned the feet of chairs and the nave of a wagon, although he knew nothing of such things when he went out; but necessity was the mother of invention. He had seen civilisation advancing under the proclamation of the Gospel; for it was not until the people were converted that they would wear European dress. Traders had followed the missionaries; and he had it from the pen of a missionary in the interior, that there passed through the stations 250,000*l.* worth of British merchandise every year. (Cheers.) The wearing of dress by the women was the commencement of civilisation. Formerly there was only one plough in the country, and that was the missionaries' plough; now there were hundreds of ploughs everywhere going. There was a time when there was only one wagon, now there were hundreds. Civilisation had followed the Gospel, and must follow it wherever it was planted. (Hear, hear.)

On the motion of the Master, seconded by Mr. Jones, a vote of thanks was passed to the Lord Mayor for presiding, and for offering the use of the Mansion House to the company, and this closed the proceedings.

FRANCE.

The Minister of Public Instruction in France has addressed to the prefects a Note, which has been approved by the Council of Ministers, recommending that all schoolmasters who have been dismissed since the 16th of May for political causes should be reinstated in their posts. M. Lepère, Vice-President of the Chamber, who has long been a leading member of the Republican party, has accepted the post of Under-Secretary of State for the Home Department.

The redoubtable Paul de Cassagnac is altogether disgusted with the present position of affairs. He regards the Marshal as dead, and promises to oppose the Government with implacable hostility. The Conservative Union having been broken up, henceforth the Imperialists will fight the battle of Conservatism under their own flag. The Legitimists are as angry with the Marshal as M. Paul de Cassagnac, and do not care to conceal their chagrin. M. Kolb Bernard, the Legitimist Senator, has sent a note to the Monarchist papers to protest against attempts to "cast on the Right the responsibility of the weakness of which our friends are the melancholy spectators," and to declare that the "co-operation of the Right in a policy of Conservative resistance" was never doubtful.

On Friday the sessions of the Councils-General were opened throughout France. M. Bardoux, the Minister of Public Instruction, who is President of the Council-General of the Puy-de-Dôme, in his address stated that the object of the Parliamentary Republic was to appease, and to inculcate the principles of legality and mutual respect. Its chief care was to afford education to all. M. Waddington, the Minister for Foreign Affairs, has explained to all the officials under him that the Republican *régime* being now definitively established, they must fully enter into the necessities of the new situation; and if their occupation be distasteful to them, had better follow some other.

At the sitting of the Court of Cassation on Thursday, the Advocate-General announced that the prosecutions against booksellers, newsvendors, and hawkers of pamphlets, instituted since the 16th of May, would not be proceeded with.

The provincial papers report a general improvement in business since the termination of the crisis. At Lille, Roubaix, Havre, Troyes, and Marseilles the manufacturers have received extensive orders.

There has been a story current that a duel was imminent between the President of the French Senate and M. Batbie in consequence of some strong remarks addressed by the former to the latter during the recent crisis. M. Bocher, the Orleanist, explains that the matter has been exaggerated. He says that M. Batbie, in asking his intervention, knew his personal relations with M. d'Audiffret Pasquier too well to solicit his acceptance of a mission pointing at a duel. He simply, as a common friend, cleared up a misunderstanding which never had the gravity attributed to it.

M. de Broglie and M. de Fourtou have brought an action for libel against M. Gambetta's paper, *La Petite République Française*.

A son of the late Prévost-Paradol has committed suicide in Paris. He was only seventeen years of age. His father, the well-known French writer, also committed suicide in 1870.

THE WAR.

THE MILITARY SITUATION.

It is reported, says the military critic of the *Times*, that the army commanded by the Cesarewitch, which lately occupied entrenched positions between the Jantra and the Lom, has crossed the latter river, and that its left wing has appeared in front of Rustchuk. The accounts from Bucharest show, however, that very important military operations, even so far as siege works are concerned, cannot be speedily looked for. The rain, which fell heavily in Bulgaria last week, has changed to sleet, the sleet to snow, and a violent storm of wind has driven the snow into the cuttings of the railways and the dips of the road, so as to render any locomotion almost impossible. In such circumstances it must be impossible to bring up siege artillery for the bombardment of any of the fortresses of the Quadrilateral. Nor can trenches be opened in the frost-bound ground. Thus the sieges of Rustchuk and Varna must be postponed until the weather moderates. When they can be undertaken it is by no means assured that they will be rapidly successful. Although the field army which the fortresses sheltered is reported to have sailed from Varna for Constantinople, or to be marching on Adrianople, it may be presumed that sufficient garrisons have been left within the fortifications themselves, and the example of Plevna shows what a Turkish garrison well commanded can effect behind earthworks.

While the army of Shumla is being withdrawn from the Quadrilateral in order to strengthen Adrianople and bar the roads towards Constantinople, it is said that the Sultan has ordered the evacuation of Sofia. The Turkish forces that were there collected with a view of attempting the relief of Plevna are no longer required, and they are also to be concentrated at Adrianople. Our correspondent at Constantinople reports that twenty battalions from Varna have arrived there by sea transport, and are to be pushed onwards at once to Adrianople, but that the remainder of the army at Shumla will march by land towards the same place, crossing the Balkans by the Slivno Pass. If, however, the weather is so severe that the Russian battalions cannot, on account of the depth of snow, penetrate the mountains at Shipka, it is difficult to perceive how the Turks can be more fortunate at Slivno.

The news from Asia Minor is not favourable to the Turkish side. Although Erzeroum has not yet been invested, and General Loris Melikoff may be hard pressed to feed his army on the hills to the eastward of the capital of Armenia, he seems making determined efforts to cut the communication between Erzeroum and its port of supply at Trebizond. The Cossack cavalry appear to have passed round Erzeroum to the northward, and to have gained positions so close to the Trebizond road that the blockade of the position of Mukhtar in this direction is imminent. The best hope for the Porte in Asia Minor must be that, through the severity of the weather, the Russian columns may not be able to press vigorously onwards, and that the Ottoman commanders may thus gain time to strengthen their positions, to accumulate provisions, to receive reinforcements, and to drill recruits.

THE PROPOSED MEDIATION.

The Austrian correspondent of the *Times* telegraphs from Vienna:—"Although from the first there was no difference of opinion among the Powers about the insufficiency of the Turkish Circular Note as a basis for a successful attempt at mediation, there seems nevertheless to have been considerable divergence as to the way in which this concordant opinion should be expressed. With regard to Germany, the refusal appears to have been most positive, evincing so little disposition on her part to abandon the reserve hitherto maintained by her as rather to confirm the suspicion for some time existing that the German Government was not very favourable to mediation, at least at this stage of affairs. The Austrian Cabinet, too, which had all along been of opinion that no effort at mediation had much chance of success unless it were made at the direct request of one or the other side, did not recognise in the Circular Note such an appeal on the part of the Porte, but only a kind of feeler to ascertain the dispositions of the various Powers to interpose eventually on the basis sketched out. The preliminary condition of all mediation, therefore, according to the opinion of this Government, was wanting. But, apart from this, the basis actually offered was in itself such as to exclude all hope of a successful effort at negotiations; and both in its communications to the Porte and to the other Powers our Government stated at some length its reasons for declining to take any steps. The Italian Government, adhering to the course taken by it all along, did not feel itself called upon to take any initiative, but expressed its readiness, nevertheless, to act always along with the other Powers. The French Government also, while expressing the belief that the Turkish Circular Note did not appear to contain the basis for successful negotiations, did not want to prejudice the question. As for the British Cabinet, although likewise acknowledging that the Circular Note scarcely seemed to offer the basis of successful mediation, it was still of opinion that it might be made to serve as a starting-point, and that, confidentially at least, if not officially, it ought to be communicated by the Powers to the Russian Government; for even if the Czar, as might be expected, should decline to enter into *pourparlers* on the footing proposed, an opportunity might thus be afforded of ascertaining, to a certain extent, under what conditions Russia might be inclined to negotiate. In spite, however, of the efforts made by the British Government, it does not seem to have succeeded in convincing the other neutral Powers of the advantage of such a step. The only alternative left, therefore, was for the English Cabinet to act alone in the matter. For some time it seemed uncertain what course would be followed, and rumour began to speak of steps which were taken; but the British Government ended, as the others had done, by declaring in Constantinople that it could not undertake to mediate, the views of the other Powers on the subject being too divergent. Thus the last chance of a happy response to the Turkish Circular Note seems to have vanished. While, however, in this respect all remains as it was before, the idea of direct negotiation between Russia and Turkey appears to find more and more advocates. It is well known that there has always been a party in Turkey in favour of a direct understanding with the Czar, and this party, it is supposed, has received encouragement from various sides of late. Prince Reuss, of course, with whose name this method of arrangement was first connected, gets the credit of being most active in its favour, and of having even offered to prepare the way with the Russian Government for the reception of Turkish overtures. In view of the great reserve all along maintained by Germany, this is not very credible; but certain it is that the idea has made considerable progress in one sense—namely, that negotiations should be begun, and up to a certain extent carried on directly between Turkey and Russia, which would imply that the other Powers should have no say in the matter. The British Government even is supposed to be now not so very averse from such a course as it once was, and to have advised the Porte to try, if possible, and ascertain the conditions of Russia."

It is stated from Constantinople that erroneous interpretations having been given to the Circular Despatch by which the Porte expresses a desire for peace and requests the mediation of the Powers, it is explained in official circles here that Turkey does not approach the Powers as a vanquished State, since she still has two lines of defence which the Government believes it would be able to hold. It is pointed out that by its Circular Despatch the Porte desires to intimate its willingness to take into consideration the proposals made by the Conference. As the war began owing to Turkey's refusal to adhere to those proposals, the Porte thinks it might be terminated now by concessions on that basis.

EXTRACTS FROM THE PRESS.

Scenes around Adrianople.—The correspondent of the *Political Correspondence*, writing on the 24th of November, says:—"I have lately made an excursion in the environs of Adrianople, and I found that, with the exception of a few old and infirm men, all the male population of the villages had disappeared. All who were able to bear arms had been incorporated in the Mustafiz. The misery and distress of these poor people are heartrending. In many villages the harvest is still out for want of hands to gather it in. Grain is literally rotting on the ground. Two men of the Polish Legion informed me that the Turks, principally the Circassians and Bashi-Bazouks, had massacred all the Russians who had fallen into their hands during the recent engagements."

Russian Treatment of Prisoners.—On Sunday, November 11, says a despatch from Erzeroum to the *Times*, sixty-nine arabas laden with wounded men, numbering nearly 600, who had been cap-

tured by the Russians in the battle of the Devi Boyun, arrived at Erzeroum, under cover of a flag of truce, at the Ottoman outposts. The officer in charge of the party was the bearer of a letter from General Heimann to Ghazi Muhhtar Pasha, which alluded briefly to the care taken of their wounded enemies by the Russians, and expressed a hope that the Ottoman soldiers, now learning this from the lips of the men themselves, would abstain from committing those acts of brutality which even in the last battle on the 9th inst. had so disgraced their cause. General Heimann requested that the arabas and bedding might be returned, as they belonged to the Ambulance Corps, and, owing to the severity of the weather, these were much needed by his own men. I have conversed with many of these men, and they speak in the warmest terms of the conduct of their enemies. The rations they received while in the hospital fairly astonished them. They were daily visited by an officer, who asked them if they had any complaints to make, and finally on leaving they had served out to them a hot meal, a greatcoat out of the booty captured, and 100 piastres in money. This act has deeply affected Mukhtar Pasha, who is a courteous, humane gentleman, and he has issued the most stringent orders against the killing of the wounded, declaring that he will shoot any man guilty of committing the act, or any officer witnessing such a thing. In the action of the 9th inst., near the Azizi fort, M. Zohrab, the gallant representative of your Sovereign here, nearly lost his life in his endeavours, fortunately successful, to save that of a wounded Russian, and this coming to the ears of the Commander-in-Chief, has tended to promote the warmest feelings between these two brave men.

THE BULGARIAN JEW AND THE CIRCASSIAN.—A rather good story is told by a *Times* correspondent with Mehemet Ali. It seems that a rich Jew of Kezanlik, fearing a sudden advance of the Russians, concealed his valuables in the shape of jewels in the lining of his sheep-skin coat, and laid it by ready for flight. When the moment did come, however, he took the wrong coat and did not discover his mistake until he got beyond Eski Saghra. It was too late to go back, so he wended his way melancholy to Adrianople, wandering about the streets, until one day by an odd chance he espied a Circassian riding with his coat on. He followed that Circassian, fraternised with him, invited him to dinner, and admired his coat. Would he sell that coat? No, it was his loot; he would not part with it on any consideration. It was in vain the Jew urged him. At last he summoned the Circassian before the Pasha, and demanded his property. The Circassian defended himself. "Is my coat to be taken away because a Jew says it is his? Where are his witnesses?" The Pasha decided against the Jew and the case was dismissed. The Circassian left the town and the Jew gave himself up to despair. A month passed, and to his joy he met the Circassian again, who said, "I have got a better coat, and will now sell you the one you want," which he did for three times its value. The Jew hurried home to get his treasure, but to his horror and amazement it was gone. The Circassian, suspecting something, had examined the coat and found the valuables.

MISCELLANEOUS.

Twenty-five fresh cannon have just been discovered at Plevna, Osman having buried them before his sortie. Of the seventy-seven previously announced to have been found in Plevna, Roumania is to have twenty. She will also have the custody of three Pashas and 10,000 of the prisoners.

The Porte, on the advice of Mr. Layard, has sent a Commissary to Crete, appointed to give the insurgents guarantees for the execution of reforms. The insurgents demand annexation to Greece.

Osman Pasha, with the whole of his staff, has arrived at Simnitza. The Sultan is reported to have appointed the son of Osman Pasha, a boy of eight years of age, to the post of sub-officer, specially attached to the service of His Majesty.

The Emperor of Russia arrived at St. Petersburg on Saturday. When leaving Roumanian territory he despatched a message to Prince Charles, thanking His Highness for the cordial reception given to him during his stay in Roumania, and praying that they might "be able to conclude as soon as possible an "advantageous and glorious peace." His Majesty has also conferred upon the Prince the order of the Iron Cross.

The resolution of the Turkish Government to order the retreat of Suleiman Pasha from Bulgaria is of the utmost significance. It is equivalent to an acknowledgment that the province is *de facto* lost, and that the best the Government can now do is to try and keep the enemy from Roumelia.

The Turkish Parliament, it is expected, will advise the Porte to negotiate for peace. Meantime, the Porte talks of levying 300,000 fresh troops.

General Todleben has been appointed Commander-in-Chief of the Army Corps at Rustchuk, and Prince Miriatinski Chief of the Staff of the same corps.

Reports from Bucharest on the one side and Kamarli on the other speak of serious storms which render active operations almost impossible, and cause severe suffering among the troops. The bad weather has broken up the roads on both sides of the Danube, and increased enormously the difficulty and cost of carrying to the front the enormous stores which are required by the Russians.

FOREIGN MISCELLANY.

The Crown Prince of Austria is to arrive here in January, and stay several months in this country, in order to study British institutions and agricultural and scientific subjects.

According to the most recent calculations, it is estimated that the entire cost of the Indian famine will slightly exceed 10,000,000*l.* sterling, of which sum about 3,000,000*l.* may be set down to the loss of revenue.

It is stated that the Pope is not quite so well again; his rheumatic pains have tormented him, but there is no cause for immediate alarm. It is now hoped that the first of the two Consistories may take place on Dec. 24, and the second on Dec. 28.

The Ultramontane *Courrier de Bruxelles* announces with great satisfaction the formation of a universal association, with its Principal at Rome, of the "Advocates of the Church," composed of judges and lawyers of all kinds, who undertake to defend in all circumstances the interests of the Church.

The Berlin Press continues to express its satisfaction at the result of the French crisis. The *Provincial Correspondenz*, a semi-official organ, congratulates itself upon the consequent removal of all apprehensions recently entertained touching a possible collision between the two countries.

The Indian chief Sitting Bull, with a large following, has crossed the Canadian border into the United States. The chief some time ago rejected with scorn the proposals of General Terry for a treaty, and there can be no doubt that he has returned to the Missouri River with intentions implacably hostile to the Americans.

The Ministerial crisis at Rome continues. The Government has to contend with increased opposition in the Senate, and the difficulties as to the formation of a Ministry are augmented. It is said that Signors Crispi and Depretis are hardly likely to take office.

The Jubilee Singers arrived three weeks ago in Berlin, and yesterday week were invited by the Crown Prince and Princess to Potsdam, where they entertained the Emperor, their Highnesses, and a select audience with their strange but melodious songs. The Crown Prince was exceedingly kind to the minstrels, and requested to hear something of their history. Three public concerts were held by the minstrels previous to their departure for St. Petersburg.

THE SPANISH ROYAL MARRIAGE.—King Alfonso and his sister started for Seville on Saturday on a visit to his future bride, and will not return to Madrid till the 8th of January. Marshal Espartero has congratulated him on his approaching marriage. The inhabitants of Seville intend to present the Princess Mercedes with an address enclosed in a casket worth 25,000f., also a pen set with diamonds to sign the marriage register.

The *Academy* hears that the Rev. W. F. Holland, who has already done much valuable work in the Peninsula of Mount Sinai, is contemplating a private expedition to that region early next year, with the view of exploring and surveying some districts which are still unknown. The chief objects of Mr. Holland's expedition will be to follow the suggested route of the west side of the Tih plateau to Suez; to make fresh investigations in the country about Serâbit el Khadim and Wady Mughârah; and to examine the mountain ranges and passes between Jebel Odgmeh and Akaba and the direct routes to Palestine. Mr. Holland also proposes to explore the mining district which was worked by the ancient Egyptians, and to visit Ain el Gadis and the Jebel Magrah range.

PULLMAN CARS.—The teaching of the accident to the Scotch express on Tuesday last would appear to be that one should always travel in the middle of the train, and, if possible, in a Pullman car. Several persons were more or less severely injured, but those in the two Pullman cars "Australia" and "Midland," were quite uninjured. Those passengers who were sleeping in the "Australia" were not indeed aware that the accident had happened until the train came to a standstill and they were awakened to a sense of the danger they had gone through. It must be recollected that the accident was a severe one, the engine having left the rails and ploughed up the earth for nearly three hundred yards, smashing rails and sleepers alike. Everybody seems to have been more or less shaken and otherwise hurt, except the fortunate occupants of the Pullman cars.—*Iron.*

THE NONCONFORMISTS AND LORD BEACONSFIELD.—At a meeting of the Executive Committee of the Nottinghamshire Nonconformist Association held on Friday afternoon, the following resolutions were unanimously adopted:—"That in view of the anxiety which prevails throughout the country arising from recent events, and from the well-known proclivities of the Prime Minister in favour of the integrity and independence of the Ottoman Empire, this association emphatically renews its protest against the beginning of any line of action which would involve the country in war for the pretended maintenance of British interests that are not imperilled, and for the real maintenance of a barbarous and decaying despotism. That this association respectfully and earnestly calls upon all Nonconformist associations throughout the land to be prepared at a moment's notice to give their most uncompromising resistance to any measure by which a single English life may be hazarded, or a single shilling spent which would directly or indirectly help to prolong the existence of Turkish rule in Europe or Asia."

Epitome of News.

The Queen, with Princess Beatrice and the members of the Court, will pass Christmas at Windsor Castle, and all the arrangements at the Palace have been made in accordance with this decision. It is expected that Her Majesty may go to Osborne shortly after Christmas.

An authoritative contradiction is given to the statement, copied from the *Western Morning News*, that the Government had recently proposed contracts for a larger supply of boots and shoes than had been ordered in any year since the Crimean War.

It is denied that Mr. Thomas Burt, the member for Morpeth, intends to resign his seat.

At the meeting of the Court of Common Council, on Thursday, a report was adopted recommending the completion of an agreement with the Dean and Chapter of St. Paul's, whereby certain improvements might be effected in the enclosed grounds around the cathedral, at an estimated expense of 5,000*l.*, and an annual expenditure not exceeding 400*l.* It was stated that the grounds would be laid out as gardens, and that the railings around the cathedral would be lowered three or four feet.

A telegram has been received in Liverpool from Lord Sandon, in reply to an inquiry, giving assurances of the perfect unanimity of the Cabinet in their Eastern policy, and pointing out that the mere fact of their calling Parliament together is of itself the best proof that the Ministers are prepared as a united body to meet the country.

The Rev. W. Walker, Headmaster of Hanley Castle Grammar School, has been appointed to the headmastership of the Reading Grammar School.

Martha White has died at Market Harborough under very peculiar circumstances. She had been ill five years, and is popularly supposed to have taken no food for four years. She was at first attended by Mr. Francis, surgeon, and latterly by Dr. Grant, his successor, and has been kept alive by the injection of morphia into her system. The case has excited considerable interest among the medical profession. It is stated that a post-mortem examination fully satisfied the doctors who made it that no food had passed the stomach for a long time.

Mr. J. S. Dugdale, of the Midland Circuit and Recorder of Grantham, has been appointed to the Recordership of Birmingham, in succession to the late Mr. Adams.

On Thursday Lord Beaconsfield completed his seventy-second year, having been born on the 20th of December, 1805, and Mr. Gladstone will reach his sixty-eighth year next Saturday, having been born on the 29th of December, 1809.

Mrs. Bennett, living at East End, Finchley, who has been in bad health for some time, left her bed at six o'clock on Tuesday morning, and threw herself into a well about sixty feet deep, and containing fifteen feet of water. Her husband, who had just been awakened by her son, reached the door of his house only in time to see his wife jump down the well. Assistance was procured, but it was two hours before the body was recovered. Mrs. Bennett was forty-six years of age.

Michael Davitt, a Fenian undergoing a sentence of fifteen years' penal servitude as a political prisoner, was released from Dartmoor Prison on Wednesday last, by order of the Government, on a ticket-of-leave, after serving seven years and five months of his time.

At the last meeting of the Wigan School Board, the Chairman stated that when the Board commenced operations in May, 1872, there were 4,959 children on the books at the different schools. Last November the number had increased to 9,056. No school had been interfered with, no school pence paid, and they had not supported any schools; and yet he could say that every child in the town was being educated, and educated as it should be, by the parents, and not at the public expense.

The German Expedition at Olympia has had the good fortune to discover the long-sought-for Philippeion, erected by King Philip after the battle of Chærones.

A HINT ABOUT CHRISTMAS DESSERT.—Whooping cough is one of the most distressing maladies of childhood, and frequently makes its appearance in a household under conditions that have hitherto baffled medical men. Dr. Tschamer, of Eraz, has been engaged for some time in investigating the causes which primarily induce this strange disorder, and he has arrived at a conclusion which is well calculated to startle most people. The German physician noticed small black specks on the skins of apples and oranges kept for any length of time. These specks, under microscopical examination, appeared to be clusters of fungi, in appearance and nature similar to those found on the lungs in cases of whooping-cough. Dr. Tschamer, in order to practically test his discovery, experimented on himself, and, in doing so, nearly lost his life. Scraping some of the black specks off an orange, he introduced them into his lungs by a strong and rapid inspiration. Soon afterwards he was troubled with irritation in the throat, and before seven days had elapsed an acute attack of whooping-cough brought Dr. Tschamer almost to death's door. Children are frequently given unpeeled fruit to eat, and in many instances they have a morbid desire for the peelings. Mothers acting on Dr. Tschamer's important discovery may easily protect their charges from at least one prolific source of a dangerous malady.—*Echo.*

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The Nonconformist.

MONDAY, DECEMBER 24, 1877.

SUMMARY.

THE news from Bulgaria—of vital importance at this juncture—tells of the setting in of winter in all its severity. Intense cold and snow have put a stop to active operations in the field. This change in the weather will arrest General Gourko's march upon Sofia, and oblige him to look anxiously to his communications and supplies. It will also, to say the least, embarrass the entire forces of the Czar in Bulgaria, which are dependent for food and all their stores upon the convoys which cross the Danube, and upon the Roumanian railways now blocked with snow. The invasion of Roumelia by a great army, which appeared so imminent a few days ago, must now be indefinitely delayed; and to all the evils and miseries which flow from weeks of inaction, inadequate food, and insufficient shelter, the Russian armies are likely to be fully exposed. A severe winter will prove to be a more effectual ally of the Turks than would have been the 25,000 men which, with Osman Pasha at their head, have become prisoners of war. It will also leave them ample time to prepare for a new campaign. Suleiman Pasha has already arrived at Constantinople with some 10,000 of his troops. These can now be detained there till required at Adrianople, and will assist to keep down the peace party in the capital. That general is resolutely in favour of a vigorous prosecution of the war, and will probably induce the Sultan to accept his policy.

The suspension of hostilities, owing to the weather, will also help to deter our Government from premature action. The appeal of the Porte for the mediation of the Powers has entirely failed. Both Germany and Austria decline to intervene—the one Power acting in entire accordance with Russian views; the other being unable to discover any solid basis for peace on which the belligerents could agree. Our Government have as yet made no response to the Turkish Circular, and it could be wished that they had been as passive as the other neutral Powers. But we learn from Pera that the Sultan grounds his objection to the concession to Russia of the free passage of the Dardanelles solely on his unwillingness to grant what would be repugnant to England, his "old friend and powerful ally," while the British Ambassador gives out that if Turkey continues the war rather than concede the free passage of the Dardanelles, England will sooner or later join her in resisting Russia. Though this grave statement may prove to be unfounded, it is a fact that the Porte is bent on prosecuting the war "to the bitter end," and it is something more than a surmise that the French Government have shown a sudden desire to co-operate with our own in resisting what are regarded as the extreme demands of the Cabinet of St. Petersburg. The Czar and Prince Gortschakoff have now returned to St. Petersburg, where His Majesty has met with a most enthusiastic reception. Their presence in that capital is no doubt partly due to the important diplomatic negotiations which are proceeding, and which are supposed to be chiefly concerned with the future attitude of England.

France has ceased to be an object of European anxiety, and ceased, also, for the moment, to be nervous as to her own future. Marshal MacMahon loyally accepts his new position, and the triumph of Constitutional principles is complete. M. Dufaure's Cabinet carries out its Liberal policy without let or hindrance, and to the satisfaction of the Republican party. M. de Marcère has made a clean sweep of M. de Fourtou's prefects in every department; a few anticipating dismissal by sending letters of resignation upbraiding the President for having broken faith with them. The Marshal himself has recovered from the dejection which his utter defeat temporarily produced, and has begun to take an active interest in the coming Exhibition. In visiting the site on Sunday he was received with the hearty cheers of the workmen present—a greeting not the less welcome, it may be supposed, because the President has for some months past been a stranger to such popular demonstrations. By Bonapartists and Legitimists alike the Marshal is roundly abused for deserting the "Conservative" cause. Meanwhile trade and commerce have taken a new start, and there is every sign that the Republic is gaining in general support, and that the most wily intriguers against the freedom of France have received a decisive check.

There has, as usual, been somewhat of a lull in home intelligence on the approach of

Christmas, nor, we hope, will the present week of relaxation and enjoyment be disturbed by events of a distressing or trying nature. We give elsewhere the suggestive speeches of Professor Goldwin Smith and Mr. Cowen, M.P. In the former, which was delivered at Leeds, the relations of the Liberal party to the question of religious equality were discussed, and the opinions of so eminent a politician on the subject will excite much interest. Mr. Cowen, who presided over the annual meeting of the National Reform Union, also dealt with the same topic, and urged the importance of a more thorough reorganisation of the Liberal party. A not unseasonable movement has commenced in favour of the maintenance of peace; the Chambers of Commerce at Manchester and Edinburgh having led the way by adopting memorials to the Cabinet in favour of the continuance of a strict neutrality in the war. We doubt not their example will be widely followed.

ENGLAND'S POSITION.

Apparently there is good reason to hope that Her Majesty's Ministers are not about to commit this country to a speculative policy by the carrying out of which we may "drift" into war. They have summoned Parliament for January 17, and not having vouchsafed, or possibly deeming it imperative to withhold, an explicit statement of their intentions beforehand, the public have naturally looked to their newspaper organs for some explanation of the mystery. But the adherents of the Government—or to speak more correctly, the partisans of Turkey—have, not for the first time, done the Cabinet a great disservice. It has pleased them to interpret the first step taken by the Government in accordance with their own ardent wishes rather than in the light of actual facts. The menacing threats and bluster in which they have plentifully indulged may have disturbed the money market, disquieted the commercial world, and raised the depressed spirits of their Ottoman clients, but they do not appear to have served the purpose of the Ministry, though they may have flattered the importance of its leading member. Lord Beaconsfield can hardly fail to see with complacency that the anti-Russian papers quote with eager avidity M. Lemoinne's smart but hollow phrase, that "the magnificent traditions of Britain are to-day only in the heart of a woman, and in the brain of an aged statesman," and that the idea is widely prevalent, however erroneous, that Her Majesty and her Prime Minister are alone equal to the needs of the hour. This must almost console his lordship for the ridiculous failure of his Brummagem scheme of Imperialism in India. Lord Sandon has given the assurance that, in convening Parliament at an earlier period, the members of the Cabinet are in thorough accord, a statement which we are warranted in interpreting as a sign that they are *not* agreed upon a warlike policy or even upon measures that lead in that direction. Our monetary securities and industrial interests have therefore been gratuitously disturbed because, in the first place, a political adventurer, who trades in mysterious phrases, is at the head of affairs, and in the second, because a certain noisy section of politicians are ready to plunge England into war on the chance of preserving the moribund Turkish Empire.

The reasons why Parliament has been summoned have been the subject of endless speculation during the past week. Our journal attributes to the Prime Minister the fantastic idea of purchasing the Sultan's suzerainty over Egypt, which would have the effect of releasing the Khedive from his allegiance to the Porte, stopping the drain of men and money from that country to Constantinople, and giving England some sort of control over Egyptian policy, and a firmer hold on the Suez Canal. The *Times*, in dismissing this suggestion as "highly improbable," expresses its belief that Parliament is to meet early in January simply because it is convenient to the Government, which needs its moral support, and because something may happen during the next three weeks which will make the advice of the Legislature of urgent importance. Then we hear further of a despatch having been forwarded to the Cabinet of St. Petersburg with the view of asking Russia what she proposes to do after crossing the Balkans, and what terms of peace she will then demand.

But amid the uncertainty which the action of Her Majesty's Ministers has created, there is no doubt that it has inspired the Porte with renewed belief that sooner or later England will be found on the side of Turkey. This expectation is said to be the main reason why the Sultan's advisers have decided on a protracted resistance. It would appear from a Pera telegram published in this morning's *Times* that there is a prevalent feeling at Constantinople "that the Porte would not be unprepared to make peace, and that the terms of an agreement between Turkey and Russia could be formulated without difficulty, but that English influence encourages the Turks to maintain the contest." If this statement should turn out to be correct, our Government have assumed a very serious responsibility. It is the first point of departure from that attitude of neutrality they have heretofore preserved, which might morally commit this country to more active intervention. Whether the statement be true or false, the opinion of the country cannot be too soon and emphatically declared. There may be no thought at present of declaring war against Russia before Parliament meets. But what is feared, as the *Daily News* says, is not that Lord Beaconsfield will violently anticipate the decision of the country, "but the kind of policy by which he may prepare to lead the country into some resolution which he desires it to take"—a policy which Mr. Layard is said to have already initiated by the declaration that he fully expects England to come to the aid of Turkey. We repeat that the surest means of preventing this country from being compromised before the meeting of Parliament is that there should be a strong, decisive, and general protest against any departure from our neutral attitude in the war between Russia and Turkey.

DR. MOFFAT AND THE CITY.

The Turners Company has done itself honour by receiving within its pale the venerable Dr. Moffat. It is probably the only occasion on which a distinction of this kind has ever been conferred upon a missionary. There have been missionaries who, after quitting their vocation, have gained eminence in other walks of life, and have even received marks of favour at the hands of the Sovereign. But these are exceptional cases—and, at all events, we suspect that Dr. Moffat is the first missionary who has been a recipient of such honours as are in the gift of the civic companies. The Corporation of London once contributed a sum of 500*l.* to Oberlin College, in Ohio—an institution which turned out in its day a large number of anti-slavery missionaries; but it has been reserved to the Turners Company to show that special appreciation of missionaries which is implied by the admission of Dr. Moffat to the freedom of the guild. We feel sure that, although the names of many distinguished persons grace the rolls of the Turners' Court, there is not one among them more entitled to the honour than the veteran who now occupies the position of youngest member of the Company. If he is a missionary he is also the chief of missionaries—a man who having regard to his green old age, to the well-nigh sixty years of his apostolate, and to the splendid services he has rendered among the South African tribes, is well deserving not only of respect but of homage. Many a Roman bishop or Jesuit father has been canonised for deeds which, even if the best construction be put upon them, have been infinitely less beneficial to mankind than the lifelong devotion of Robert Moffat.

There is a peculiar appropriateness in Dr. Moffat's admission to the Turners Company. It is true that he spoke of himself as a mere dabbler in the art, but it is not the less true that missionaries like himself have done much to teach uncivilised nations habits of settled industry. The worthy Doctor aptly illustrated our meaning by speaking of his own acquaintance with geology, agriculture, and various handicrafts. It is true that he was modest in his reference to his attainments in these several departments of human activity; but, at the same time, it was manifest that he knew enough of them to make himself a most useful pioneer of civilisation, and to impress the untutored minds of the Bechuanas with a sense of his superiority. We do not undervalue the greatest of all the undertakings which Dr. Moffat accomplished in South Africa—we mean the reduction of the native language into written characters, and the translation of the same volume into a tongue which previously was without a literature. We repeat that we do not depreciate an achievement which places Dr. Moffat among the intellectual benefactors of the African race; but, on the other hand, we think that, in communicating to the natives a practical knowledge of the arts of industry, he was rendering a service to Christianity only second in importance to that which gives him a title to take rank among philologists. The time was when many missionaries attached too little importance to industrial teaching. It seemed to them that their business was simply to preach the Gospel, and to leave to others the task of directing the energies of the newly-awakened converts to industrial pursuits. But Dr. Moffat tells us that in Africa he worked with his own hands. So have many of his contemporaries in the same field of labour, not only men of his own nation, but also those French missionaries, who in Basutoland have given the world memorable examples of the success with which barbarians may be taught to read and write, to work at trades, to raise crops, and to build houses, schools, and churches. We wish that every civic company was as usefully employed as the Lovedale Institution—which, we are disposed to think, is perhaps the grandest application of the principles laid down by Dr. Moffat in his speech. In this institution there are blacksmiths', carpenters', and printers' shops, besides schools in which an efficient academic training is given to the more promising pupils. How it must have rejoiced Dr. Moffat's heart to read in an official report that "from all parts the raw material is verging towards the great educational and civilising manufactory at Lovedale, an establishment worthy of all the aid the Government can bestow. Even Basutos, Barolongs, and Pondos come hundreds of miles craving admission." We earnestly hope that similar institutions will be established in Fiji, and in other countries where the missionary cause has taken root. They are powerful auxiliaries in the work of evangelisation.

The evidence which the Turners Company has repeatedly given of its public spirit—and never more so than in the case of Dr. Moffat—naturally leads us to express the hope that the civic guilds generally will soon be prepared to take the lead in much more extensive schemes of public utility. If out of their vast resources they are prepared to carry out the more important of the objects which originally called them into existence, they will deserve to receive honour in their turn. They will, at all events, have the satisfaction of knowing that they are doing better work than is involved in the dispensation of a generous hospitality, or in the graceful recognition of other men's services to Africa or to the nation. It is gratifying to learn that some of the companies have united in extensive proposals for the promotion of technical instruction. If these plans are wisely and energetically put in operation, the City Companies, besides helping to raise the British workmen to a position in which he may hope to equal the most skilful of his continental rivals, will indirectly apply new leverage for the civilisation of Africa, and in that case future Livingstones and Moffats will have reason to be thankful for the stimulus thus given to the cause of education.

A business firm in Newark, to which a bill had been owing for some time, finally sent a sharp dunning note to the debtor, and received in reply a post-card containing the following: "Matthew xviii. 26." To this they responded: "Romans xiii. 8; St. Luke xii. 58." The result was the prompt return of a cheque in payment of the amount.

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Something about Mistletoe.—The old and pleasant custom of dressing our houses with evergreens has come to us from very early heathen times. We find in *Little Folks*, "Wherever Druidism existed evergreens were wreathed about the houses, that the sylvan spirits might fly to them till a milder season should recall them to the woods. All northern countries seemed to have held the mistletoe in the greatest veneration; and in Virgil we read that it was not unknown in the religious ceremonies of the ancients, particularly the Greeks. The cutting of the mistletoe was a ceremony of great solemnity. The people went in procession; the bards walked first, singing hymns, while a herald preceded the Druids. Then came their prince, followed by the people. The mistletoe being found on an oak, the Prince of the Druids cut it with a golden sickle, giving it to the other Druids, who received it with the greatest mark of respect, and on the first day of the year distributed it among the people as a sacred plant. Mistletoe speaks more to us of cheery Christmas as a holy and happy time than of grim Druid days; and we do not trouble to go to the oak to find the rare bough, as the old Druids did, but content ourselves with cutting it from the old apple-trees it delights in, or the thorn, poplar, &c., it not less often chooses to grow on. In the orchards of Worcestershire and Herefordshire many an old tree is green and beautiful in winter, when its own boughs are bare, with the golden-green leaves of the stranger who has quartered himself there, and whose pearly berries are ripe just when they are wanted to add to Christmas festivities."

Literature.

*FOXE'S MARTYRS.**

In some old Lincolnshire parishes the "Acts and Monuments" of John Foxe may, we believe, still be found chained to a reader's desk, and here and there the ancient folio edition may still be met with. Probably that edition is now to be seen most frequently in the New England States of America. With the old Puritans it was considered to be the grand indictment against Popery. And so it was. The earlier portion of it, to which too little attention has been paid, was forgotten or ignored in consideration of the value of the latter. The persecution of the early Christian Church dated too far back to command that supreme sympathy which is necessary to feed theological and ecclesiastical passion. And, besides, those who were persecuted then, were, from the point of view of some one or other, often in the wrong. It was not always, although it was mainly, Christianity pure and simple upon which the heavy hand of Imperial power fell with such crushing weight. In the earliest times to be a Christian was equal to being a rebel—as in some later days to be a Nonconformist, although Nonconformity has more than once saved the State of England, has also been considered to be a rebel. But, as Christianity grew and widened; as it took hold of various nations and different classes of intellect; so it lost unity of belief and practice. Nor merely that. It lost—if we can so personify it—the Ideal of Christianity itself. Doubtless, amongst the old Fathers and their disciples who fought about nothing, or nothing but words, with all the earnestness with which men will fight in theological matters, there were some in whom lived and rested the Spirit of Christ. But we imagine that then, as now, Christ's Spirit rested and lived in the meek, the humble, and, for the most part, the unknown. Yet, what grand exceptions there were as to the last! The martyrology of all ages, early and late, is made up, for the most part, of such exceptions. Everyone who knows anything of the true Christian life, knows that he who has most of the living faith of Christ is the least disposed to self-assertion. That quality belongs naturally to the vulgar man of the world; but the time comes when conscience must assert its supremacy over both the natural and the acquired disposition, and when he who is least self-asserting must stand in the forefront of the battle—nay, must take upon himself, with the feeling that it is thrust upon him by One mightier than himself, the post of a leader in the vanguard of Christ's spiritual army. Of such men, for the most part, have been the martyrs of the Christian religion. And, notwithstanding all its defects and errors, John Foxe's "Acts and Monuments" still remains the grandest record of Christian martyrdom. Foxe scarcely deduced principles from facts, although he had enough of the latter before him to educate any man. To be wholly effective in testimony a man must start with a principle. Foxe had, in common with all his generation, opinions—nay, convictions—convictions burned into the soul; and yet not more than convictions. His office was not that of one who prophesies, but that of the man who records. And his record, so detailed, so circumstantial, so photographic, has been almost equal in effect to the higher work of a higher order of mind.

Of Foxe himself Dr. Stoughton has given a fair biography—as much of a biography as can probably be given in these days. He was educated as a Romanist: he almost suddenly appeared as a Reformer. Details of the change are wanting to us. Dr. Stoughton quotes his son's testimony, in which it is said, "I have often heard him affirm that the first matter which occasioned his search into the Popish doctrine was that he saw divers things in their own nature, most repugnant to one another, thrust upon men at one time to be both believed; so that the same man might in matters of faith be superior, and yet in his life and manners the inferior to all the world besides. Upon this beginning his resolution and intended obedience to the Romish Church were somewhat shaken, and by little and little followed some dislike thereto." One can quite understand this kind of change in an Oxford man of the sixteenth century, and we know, as a matter of fact, that this gradual enlightenment of the intellect was almost a characteristic amongst educated men of that age. Conversion began, with some, at the brain, with others at the heart. Foxe,s case was one of the former. He began to doubt, and doubting not being allowed he either left or was expelled from the University.

Dr. Stoughton indulges in no more than a reasonable fancy in sketching Foxe's career immediately after leaving the University, when he became a tutor. As such he was domiciled in the now famous family of the Lucys of Charlcote, about nineteen years before William Shakespeare was born at Stratford-on-Avon. Yes, he lived amongst the trees and the groves of Charlcote Park, in which Shakespeare subsequently shot some deer. Then he married, and went to dwell at Coventry, his Protestantism, meantime, becoming more and more notorious. Soon afterwards we find him in London, where he was appointed tutor to the beheaded Earl of Surrey's children. Now he began to write, and it must be remembered all through of this remarkable man, that he had the highest culture and education of his time—which is saying not a little. Not only could he not, but he would not have written his great work without these qualities. There is, we believe, a notion that Foxe's "Book of Martyrs" or "Acts and Monuments" is the mere production of a sort of reckless penny-a-liner of the sixteenth century. Nothing could be farther from the truth than such a supposition. Foxe had rare qualities of scholarship, and knew exactly the weight of facts and how to shape them. And, in one sense, more. He had experience in all the trials of a persecuted man. He had to take refuge from England in Strasburg—Grindal and Peter Martyr being there at the same time. Here he brought out, helped by Grindal, the first book of his Latin "Commentaries on the Affairs of the Church." Then we find him in the city destined to become still more famous in the history of religious liberty after his time—Frankfort. Here he became mixed up with that unhappy controversy about ceremonies, in which Knox joined with him. He left Frankfort for Basle, and seems to afterwards have been engaged in nearly all the theological controversies of that ultra-theological period. And yet, those controversies—hot and zealous as they were, but now forgotten and almost unknown—ultimately made the Reformation what it was. It was at Basle, with large materials furnished to him partly by Grindal, that he began to write the "Acts and Monuments." He returned to England, and obtained a small preferment. His book was published in 1563, and a second edition of it appeared in 1570. He took an active part in public affairs. On the 30th of June, 1572, we find him standing by the side of his old pupil, the Duke of Norfolk, on the new scaffold at Tower Hill. He saw much of all that miserable period. Urgently did he intercede in behalf of Anabaptists condemned to be burned at the stake, although he admitted that they deserved punishment. For, much as he knew of persecution, he still, like all of his age, denounced those who went beyond him at that time—more conspicuously, the Puritans. Taking his time into consideration, he, however, lived, amongst the leaders of the realm, a brave life, dying in 1587, and being buried where Cromwell was married, and where Milton afterwards was buried, in the old church of St. Giles's, Cripplegate.

So much of the man—who, behind this time, was, nevertheless, in many ways, before his own time. His great work he probably never thought would be so enduring; and yet, here it is reproduced, three hundred years after it was written, with the testimony of a scholar to the magnificent work of another scholar. For, after all, notwithstanding its early errors, its garrulousness, and its tediousness, "Foxe's Book of Martyrs" remains a sort of English classic. It is anything but classic in style, but is Plutarch more so? Did it ever occur to anybody to ask how Plutarch, without any newspapers or "special correspondents" to fall back upon, obtained all his information? Well, it occurred to some persons, after the appearance of Foxe's book, to ask from whence the author obtained his materials. It is curious to read Father Parsons' attack upon Foxe. The modern conventionalities of controversy were not established three hundred years ago. Parsons was a Jesuit, but he wrote frankly enough when he wrote of Foxe. We give one or two specimens of his style of attack:—"He that will consider the proportion of 'John Fox's Book of Acts and Monuments,' in the latter section he will find it the greatest, perhaps, in volume that ever was put forth in our English tongue; and the falsest in substance, without *perhaps*, that ever was published in any tongue." Next, "I have had occasion these months past to peruse a great part of his last edition of 'Acts and Monuments,' printed the fifth time in 1596, and do find it so stuffed with all kinds of falsehood and deceitful manner of telling tales, as I could never truly have believed it, if I had not found it by my own experience." And, "The points that I at present accuse him of are wilful corruptions and falsifications that cannot be excused." Next we have, "A note of more than a hundred and twenty lies uttered by John Fox in less than three leaves of his 'Acts and Monuments,' and this is one kind only of perfidious dealings." And again, "Albeit there be many sorts of lying and false dealing to be noted in John Fox, yet are two most notorious in general, each of them containing sundry members and branches under them. The first may be called historical, when, in his narration, he purposely uttereth falsehood, for when he doth it by error or false information concerning any fact, . . . this I account for error, and not to be made account of, because his intention, perhaps, was not to lie. But, when he cannot choose but know that the thing which he writeth is false, this I call a willing or wilful lie." And so on. Yet, although Foxe was convicted of some circumstantial errors—few enough, considering all the sources of his information—even Father Parsons could not effectually detract from the authority of his work. And that he could not may be assumed to prove that we have in a great martyrologist a true historian. No such book as his could have lived unless it had had the life of truth.

Has anyone in the present generation read a book called "A Critical and Historical Review of Foxe's Book of Martyrs, showing the Inaccuracies, Falsehoods, and Misrepresentations in that Work of Deception. By William Eusebius Andrews," published in parts between 1824 and 1826? The editor of the present edition of Foxe does not appear to have seen it, but it is a book worth reading, especially by Protestants. It contains a good deal of what is to be found in Parsons and Challoner, with some characteristic original matter. Foxe, of course, is denounced with unsparing violence. He is guilty of "brazen falsehood," and his statements "are unsupported by any authority whatever, and rest only on his bare assertion." This book is choicely illustrated. One vignette is thus described by the author:—"John Fox is seen writing his work, originally called 'Acts and Monuments,' but now metamorphosed into a 'Book of Martyrs.' The devil is looking over his shoulder, prompting him, for under no other influence but that of an evil spirit could he write, since he has been convicted of falsehood by Father Parsons, who charges him with telling, directly and indirectly, not less than ten thousand lies in this work. In the perspective is a printing press chained, to denote that it was shut to the Catholics by the operation of the penal code." This work, scurrilous although it is, is, as we have said, worth reading. Foxe gives us the Protestant Martyrology; Andrews, following his authorities, gives the Roman Martyrology. It may be said that both are substantially true. With regard to Foxe, we know that he had the evidence of contemporary witnesses for the most of his facts relating to the Reformation period; and recent researches have strikingly confirmed, from official documents, the main statements, of his history. That he sometimes blundered is admitted, but the wonder is that he did not blunder more. As far as we can see, there are no blunders left in the present valuable and handy edition.

Now, it is not needful, on the whole, that the intolerant passions of mankind with respect to religion should be stimulated, but it is often needful that the memory of the past, bitter although it may be, should be recalled for the advantage of the present, or as a warning to future times. We have no fear of Romanism or of its bastard sister, but it is right to know what it has been and what it still essentially is. Hence the appropriateness of this new edition of Foxe. Perhaps the work will be attacked again; if so, apart from any special examination, it will be sufficient for the reader generally to know that all great historical writers have vindicated and trusted it. They and we owe the author no uncommon measure of gratitude. He has preserved to us the records and the words of the "noble army of martyrs." Through him these still speak to us. Let us hope that they do not speak in vain.

* *The Acts and Monuments of John Foxe.* Fourth Edition. Revised, &c., by the Rev. JOSIAH PRATT, M.A. Introduction, Biographical and Descriptive, by the Rev. JOHN STOUGHTON, D.D. Eight Vols. (Religious Tract Society.)

*YOUNG MUSGRAVE.**

Our readers have no doubt experienced the strange feeling that sometimes gradually impresses itself on the mind in new and strange scenes, amounting to a conviction that they must have been there before, though when or how they could not tell. Or it may have happened to

* *Young Musgrave.* By Mrs. OLIPHANT. In Three Vols. (Macmillan and Co.)

them to look on a great picture with a sense of having previously beheld it, though perhaps in less noble proportions, and could not explain to themselves the feeling till it was beyond their power to verify and to compare mental impressions, and so to regain something of the enjoyment that had been lost, simply through having looked, it may be, on the artist's sketch for the picture, or on a copy of it, at an earlier time. Just such is the impression we received in reading "Young Musgrave," and we are fain to confess frankly that the solution of the mystery which memory at length did furnish was not wholly relieving, but prompted the question how a writer of Mrs. Oliphant's reputation could risk the injury of an impression which is inevitable from an almost simultaneous publication in two forms.

This much said by way of gentle protest. But taking "Young Musgrave" simply as it stands, we freely acknowledge that it is a work of no little power, though it is evident that Mrs. Oliphant has been somewhat perplexed in the effort to preserve something of tone and consistency along with sensational interest and strong incident. John Musgrave, the heir of Squire Musgrave, falls in love with a girl beneath him in station—Lily by name—and excites the jealousy of a neighbour, who again falls a victim to the murderous impulse of Lily's brother. John Musgrave has been placed in such a position that circumstantial evidence seems strong against him, and he flees the country with Lily, while the real criminal, a complete monomaniac, is kept secretly and nursed by his mother—the mother, too, of John Musgrave's wife. Years pass on; and the story opens by the sudden arrival of John Musgrave's two children Lilias and Nello—aged twelve and seven respectively—to the great concern of the maiden sister, Mary Musgrave, the faithful and disinterested companion of the old squire, who has vowed never to mention the name of his eldest son, that has disgraced the family. The old Squire is represented as finding escape from his grief in the study of genealogy, and in the writing of a great work on the Musgrave race. John Musgrave's wife—Lily—has died, leaving him with the children, whom he solemnly puts under the charge of his sister Mary. The influence of the children on the various temperaments is most skilfully exhibited. In Mary Musgrave, the spring of true motherliness soon wells forth; but the Squire simply ignores the existence of the little things till one day he comes upon Nello throwing stones in the pond; and, speaking to him as a trespasser, is surprised to find how like he is to his brother John, who had been his childish companion fifty years ago, and who died young. This is one of the most natural and touching situations in the novel. Little Lilias—the self-sufficient young creature who knows the world, and assumes, not without natural right, the sole protectorship of Nello, succeeding where an older person might have failed, is one of those remarkable studies which we only now and then get from Mrs. Oliphant, and in which she is hardly equalled by her fellow-novelists of the day. The picture of Lilias, when she first came in contact with Mary Musgrave, demanding with premature, but sufficient authority, whether she was Mary before she gave up that letter, is one of the most masterly passages in its own line that we have read for a long time. To find out how at length the mother of John Musgrave's wife—Mrs. Bampfylde—unbosoms herself to "Mr. Geoff," and how the burden is completely lifted from John Musgrave, who had acted so nobly, suffering himself deeply rather than that others should be ruined altogether, and how it fared with Randolph Musgrave in his selfish plotting, and with Mary and the children, who were nearly Randolph's victims, the reader must go to the book itself; for we do not think it would be fair to Mrs. Oliphant to tell it in anything like detail. We can only gratify ourselves by giving one short extract, by way of sample, showing the effect of the new elements of life in the castle on the old Squire when he once yielded himself to them:—

> His meeting with the child was like the touch of something soft and healing upon a wound. The contact soothed and calmed his entire being. It seemed to put out of his mind all sense of wounding and injury. It did more: it took all distinctness at once from the moral and the physical landmarks around him. The harsher outlines of life grew blurred and dim, and instead of the bitter facts of the past which he had so determined to ignore, and the facts of the present which had so pushed themselves upon him, the atmosphere fell all into a soft confusion. A kind of happiness stole over him. What had he to be happy about? Yet he was so. Sometimes in our English summers there is a mist of heat in the air, confusing all the lines in the landscape as much as a fog in winter—in which the hills and lakes and sky are nothing but one dazzle and faint glory of suppressed light and warmth—light confusing, but penetrating—warmth perhaps stifling to the young and active, but consolatory to those whose blood runs chill. This was the mental condition in which the Squire was. His troubles seemed to die away, though he had so many of them. Randolph, his middle-aged son, ceased to be an assailant and invader, and dropped into the dark like other troublesome things—not a son to be proud of, but one to put up with easily enough. John? He did not remember much about John; but he remembered very distinctly his old playfellow, little Johnny, his little brother. "Eighteen months—only eighteen months between them": he could almost hear the tone in which his mother said that long ago. If Johnny had lived he would have been—how old would he have been now? Johnny would have been seventy-four or so had he lived—but the Squire did not identify the number of years. There was eighteen months between them, that was all he could remember, and of that he sat and mused, often saying the words over to himself, with a soft dreamy smile upon his face. He was often not quite clear that it was not Johnny himself, little Johnny, with whom he had been playing on the waterside.

Mrs. Oliphant finds a very fitting relief to the other elements in the story in the peeps she gives us into the life of the Stantons, country gentry, and into the parsonage, where the Rev. Mr. Pennithorne and his wife—querulous, not very skilled, but industrious; with the good qualities of wearing well, after all; and disclosing more depth of affection for the good but weakish husband, notwithstanding that little crossing of jealousy towards Mary Musgrave.

*AN AMERICAN POET.**

In certain elements of poetry our cousins of America may be said to surpass us, if in others—notably in dramatic range and depth—they still lag behind. The union of erratic fancy and refined thought with correctness and delicacy of form, on the one hand, they distinctly exhibit; and, on the other, a capacity to bring within the range of poetic treatment certain orders of feeling which have generally been by us regarded as lying outside, and just outside, of the poetic circle. Emerson, Dr. Holmes, and Lowell may roughly represent one class, while Walt Whitman may stand as the extreme representative of the other. There is also a band of American poets, who may be said to be pre-eminently poets of sentiment, and who unite with it a unique power of catching the light in which external objects harmoniously yield themselves to their uses, no less than whole orders of thought which in themselves would stand as remote or purely speculative. These poets can transform an ordinary or prosaic landscape by a touch of pathos or sentiment into a glowing picture; they can enkindle the cold *caput mortuum* of logic or speculation by the fitful lights of fancy. Scarcely any poet of America has exhibited more power in either of these directions than Mr. Edmund Clarence Stedman, who has been for a considerable period of years known in his own country as a poet, though he was first prominently introduced to English readers as a writer of prose in a volume titled, "Victorian Poets,' which shows much knowledge, delicate criticism, and sober judgment in the weighing of rival claims. But it is a good many years now since we first made Mr. Stedman's acquaintance in "Alice of Monmouth"—a piece which contained some passages that were themselves poems, but failed as a whole, through that immaturity and diffusiveness which seem almost inevitably to mar the youthful productions even of high genius. But that volume was followed by another, in which "The Blameless Prince" was the leading poem, and one that combined rare narrative power with dreamy grace, delicious fancy and sentiment, and that unexpectedness, we had almost said, of homely pathos, which none but true poets are able to attain. There was also in that volume a poem called "Pan in Wall-street," which was, to our thinking, a triumph of idealising fancy, throwing a magic veil over the utmost commonplaces of every day, and making them "beautiful exceedingly," and full of symbolic suggestion. There were also some translations from Theocritus, so delicate and graceful that the recollection of them carries with it a grateful sense of indebtedness.

In the present volume Mr. Stedman shows that he has faithfully followed up the bent of his genius, and that in various lines. The first poem is an ode on Hawthorne, read before the now historical Phi Beta Kappa Society of Harvard University, before which Emerson delivered some of his most popular lectures. The peculiar introspectiveness and pensive interest or anxiousness of Hawthorne's mind, are skilfully exhibited to us as finding relief in the weirdness of the history, whose most efficient records lay about the New England seer in his youth and early manhood. Of earlier stanzas, we must quote these, suggesting the "dowry" of the "Great Mother":—

> But first of all she fed
> Her heart's own favourite upon the store
> Of precious things she treasures in her woods,
> Of charm and story in her valley spread.
> For him her whispering winds and brooks that pour
> Made ceaseless music in the solitudes;
> The manifold bright surges of her deep
> Gave him their light. Within her voices call,
> She lured him on, by roadways overhung
> With elms, that he might keep
> Remembrance of her legends as they fall,
> Her shaded walls and gabled roofs among.
>
> Within the mists she drew,
> Anon, his silent footsteps, as her own
> Were led of old, until he came to be
> An eremite, whose life the desert knew,
> And gained companionship in dreams alone.
> The world, it seemed, had naught for such as he.
> For one who, in his heart's deep wilderness
> Shrunk darkling and, whatever wind might blow
> Found no quick use for potent hands and fain,
> No chance that might express
> To human kind the thoughts that moved him so.
> ——O, deem not these long years were spent in vain.
>
> For his was the brave soul.
> Which, touched with fire, dwell not in whatsoe'er
> Its outer senses hold in their intent,
> *But, sleepless even in sleep, must gather toll*
> *Of dreams that pass like barks upon the river.*
> And make each vision Beauty's instrument.

In the following closing stanza we have a fine instance of that elevated fancy and homely pathos brought into a subject, which it was pre-eminently difficult so to treat, without the risk of commonplace:—

> But he, whose quickened eye
> Saw thro' New England's life her inmost spirit,—
> Her heart, and all the ways on which it leant,—
> Returns not since he laid the pencil by.
> Whose mystic touch none other shall inherit!
> What tho' his work unfinished lies? Half-bent
> The rainbow's arch fades out in upper air;
> The shining cataract half-way down the height
> Breaks into mist; the haunting strain that fell
> On listener's unaware,
> Ends incomplete; but thro' the starry night
> The ear still waits for what it did not tell,

Altogether elevated and ideal, quick in comprehension and graceful in form, we regard this poem on Hawthorne is one of the finest pieces of art that has has yet come to us from America. It is severe in outline as a Greek statue, but it is wrapt in subdued and harmonious colouring, as, we are told, were the earlier efforts of Phidias and Praxiteles.

Of the shorter poems in the volume we have no room to speak. Some are delightfully dainty, and others partake more of the nature of *vers d'occasion*. "The Lord's Day Gale" shows remarkable narrative skill, and we should not omit to say that some of the Homeric hexameters are masterly. But we should be guilty of giving a wrong impression did we fail to extract the following ballad of war, worthy to be set beside Browning's "How they brought the good news":—

KEARNY AT SEVEN PINES.

> So that soldierly legend is still on its journey,—
> That story of Kearny who knew not to yield!
> 'Twas the day when with Jameson, fierce Berry, and Birney,
> Against twenty thousand he rallied the field.
>
> Where the red volleys poured, where the clamour rose highest,
> Where the dead lay in clumps thro' the dwarf oak and pine,
> Where the aim from the thicket was surest and nighest,—
> O charge like Phil Kearny's along the whole line.
>
> When the battle went ill, and the bravest wer solemn,
> Near the dark Seven Pines, where we still held our ground,
> He rode down the length of the withering column,
> And his heart at our war-cry leapt up with a bound.
>
> He snuffed, like his charger, the wind of the powder,—
> His sword waved us on, and we answered the sign,
> Loud our cheer as we rushed, but his laugh rang the louder,
> "There's the devil's own fun, boys, along the whole line!"
>
> How he strode his brown steed! How we saw his blade brighten
> In one hand still left,—and the reins in his teeth!
> He laughed like a boy when the holidays heighten,
> But a soldier's glance shot from his visor beneath.
>
> Up came the reserves to the mellay infernal,
> Asking where to go in—through the clearing or pine?
> "O anywhere! Forward! 'Tis all the same, Colonel,
> You'll find lively fighting along the whole line."
>
> O, evil the black shroud night at Chantilly,
> That hid him from sight of his brave men and tried!
> Foul, foul sped the bullet that clipped the white lily,
> The flower of our knighthood, the whole army's pride!
>
> Yet we dream that he still,—in the shadowy region,
> Where the dead form their ranks at the wan drummer's sign,—
> Rides on, as of old, down the length of his legion,
> And the word still is—Forward! along the whole line.

BRIEF NOTICES.

Fair Else, Duke Ulrich, and other Tales. By the **Author of "Mademoiselle Mori."** (F. Warne and Co.) **The chief characteristic of this collection of tales is originality of subject. The author has gone right out of the ordinary groove. In the first,**

"Hawthorne, and Other Poems. By Edmund Clarence Stedman. (New York: Osgood and Co.)

"Fair Else," she gives us some romantic incidents of the Thirty Years' War and the religious strife with which it was mixed up. "Scheidcur Thut Weh" is pathetic, and well illustrates the old burgher life. "Duke Ulrich" relates to the Swabian League, and is remarkably spirited. Then our author, as if to show her diversity of power, takes us to the old Norse times, her tale relating to which is of equal freshness and power.

Proverbial Sayings of our Lord. By WILLIAM KENNEDY MOORE, D.D. (James Nisbet and Co.) The author says: "No attempt has been made in the following pages to classify the proverbial sayings of our Lord. A few have been selected for illustration." Dr. Moore has done so well that we wish he had included all the proverbial sayings in this work. He has, what is the first requisites in discussing them, spiritual insight and knowledge of the laws of spiritual life. Some of his observations are exceedingly striking, and yet we do not detect the fault that is common to such works—mere spiritualizing. The workmanship all through is thoroughly genuine, and the parable made to bear with natural force on modern life.

From a Bed of Roses. By CUTHBERT HOPE. (S. Tinsley and Co.) One character—a typical one—is well drawn in this novel—Cyril, the excited, self-conceited, ill-regulated dreamer. A rough German and a voluptuous Italian are also sketched with some original force, and the tale, on the whole, is readable.

Bible Echoes: Addresses to the Young, by the Rev. JAMES WELLS, M.A. (James Nisbet and Co.), is superior to the ordinary class of religious works for the young. Mr. Wells does not merely say in the old style what has been said thousands of times before. He has his own manner and his own illustrations. These will be found to be both original and interesting. A good book to commence the New Year with.——In the *Old Looking-Glass* (Seeleys), Miss CHARLESWORTH has given us a book that a good many will be glad to have. What shall we give our servants? Well, if you wish to give a book, you could scarcely select a better one than this. Dorothy Cope relates in it her "Recollections of Service." Miss Charlesworth has well sustained her idea of old Dorothy's character. ——*Robert Dawson; or, the Brave Spirit* (Religious Tract Society) will be found to be a capital stimulus to good work, and a capital guide to its results.——*The Golden Diary, or Heart Converse with Jesus.* By ALFRED EDERSHEIM, D.D., PH.D. (Religious Tract Society). This is a new and revised edition of a book which many have found to be a help to quiet meditation. There is no great originality in the thoughts; their charm, in fact, consists in their naturalness. Take the Book of Psalms; think as you read, and you will find yourself thinking much as Dr. Edersheim has written.——*Substitution: a Treatise on the Atonement* By MICHEL RANDLES, (J. G. Thomas and Co.), is an elaborate and careful defence of the generally revived view of the sacrifice of the Saviour. Mr. Randles has evidently read widely, and deals with all modern works upon the subject, but his work is rather a collection of arguments, with running criticisms, than one of marked originality. Very few ideas upon the subject, however, have escaped his notice.——*Lamps and Lighters*, by the Rev. CHARLES SEARLE, F.G.S. (D. D. Dickinson), is a collection of Sunday afternoon "Half-hour Lectures for the Masses," delivered in Birmingham. They are brief, popular, effective, but sometimes slightly vulgar. The best thing of them, however, is, that through their medium Mr. Searle has reached the masses.——*The Words of Life* (Longman, Green, and Co.) is a classified collection of all "the recorded words of our Lord, arranged according to subject matter.' This is the compiler's description. The classification is made with care and judgment. Many will be glad of such a work, and may be astonished to find from it, the greatness of the range of the Saviour's recorded words, and may also obtain new and deeper impressions from them. ——*The Jews in Relation to the Church and the World* (Hodder and Spoughton), is the title of a course of lectures recently delivered by Professor Cairns, Canon Cook, Professor Leathes, Bishop Claughton, Dr. Donald Fraser, and Professor Birks. Some of them are interesting; others not particularly so. The best are those of Bishop Claughton and Dr. Fraser—the latter especially showing remarkable breadth of treatment.——*Sacred Hours*, by the Rev. HUGH LAWSON, M.A. (John Snow and Co), consists of a series of chapters addressed to youth, on various aspects of, and encouragements to the Christian life. They are pervaded by an earnest and impulsive piety.——*Peter Pengelly, or, True as the Clock*, by J. JACKSON WRAY (Methodist Sunday School Union), is a spirited tale of the life of a boy who was faithful and punctual. Mr. Goschen said something the other day about the "Tommy's" and "Johnny's" of books of this kind. Never mind! They do their work and help the world on in their own degree.——*The Authorised Report of the Second Missionary Conference at Oxford* (W. WELLS GARDNER), contains the addresses delivered on that occasion—some of them very admirable.——In *A Letter to Dr. Pusey on the Doctrine of the Real Presence*, by the Rev. Dr. HARRISON, of Fenwick (Religious Book Society), the author, accuses Dr. Pusey of mutilating and otherwise unfairly dealing with the testimony of the Fathers on this subject. There is a good deal of the *odium theologicum* spirit in these pages.——The Trinitarian Bible Society has published a Prize Essay, by the Rev. BREWIN GRANT, on the question, "Ought Protestant Christians to circulate Romish Versions of the Word of God?" It contains a great deal of advice to the British and Foreign Bible Society.——The *Snowdrop Papers* is a piece of fairy conceit, which is not altogether successful. Fairy papers should be very good; these are scarcely so, although there are some dainty touches in them. Mr. Wallis Mackay's illustrations, however, are admirable in their force and originality.——Again have we some of the old Nursery Rhymes of our youth in another form. (Warne's National Nursery Library.) They are illustrated, and we looked and read and enjoyed as much as ever.

Miscellaneous.

In addition to their other successful attempts to cater for the popular taste at this season of the year, Marcus Ward and Co. have issued, in various forms suitable to different requirements, several exceedingly neat, portable, and convenient books for the pocket; and they are accompanied by a supply of the "Concise Diary," which, being in four parts, can be shifted quarterly, so as to diminish by three-fourths the ordinary bulk of memoranda in a note book.

WORKING MEN AND THE WAR RUMOURS.—A meeting of the executive of the Workmen's Peace Association was held on Friday, at the offices in Buckingham-street, Mr. Howard Evans, chairman of the council, presiding, when the following resolutions were adopted:—"That the 500 branches, committees, and agents of the association be immediately communicated with and invited to co-operate with the central council in keeping this country from armed interference in the Eastern struggle. That in the event of the Government departing from its position of neutrality, that the association will use its utmost influence to prevent any armed interference until the country has been directly appealed to." It was further resolved to convene a meeting of representative working men, at Cannon-street Hotel, on Saturday evening next, when the hon. president, Mr. Edmond Beales, will probably preside.

BRISTOL SCHOOL BOARD AND THE PRESENT OF BIBLES.—The monthly meeting of this Board was held on Friday, when the offer of Mrs. Proctor to place in the hands of the Religious Tract Society a sum of 500*l.*, the interest to be expended in Bibles, as in the case of the gift of Mr. Peek to the London School Board, adding a like amount to be given as prizes for proficiency in Scripture knowledge, came again under discussion, and the objections to the Bible issued by the society, on the ground that it contained a preface, notes, and comments and headings to the chapters which were not in the Authorised Version, were reiterated by several members of the Board. It was stated that an effort made to carry out the wishes of the donor through the British and Foreign Bible Society had failed. The Rev. S. A. Walker, through whom Mrs. Proctor made the offer, said that lady wished the matter decided that day, as it had now been before the Board three months. After two amendments had been submitted and negatived by substantial majorities, it was resolved by 11 to 3 to accept the offer, but that the Religious Tract Society should be asked to supply the Bibles without the preface if possible. Several members stated that they should have preferred the simple Authorised Version of the Scriptures, but feared the offer would be lost if not accepted that day.

MYSTERIOUS DEATH OF A PRESBYTERIAN MINISTER.—On Thursday Dr. Diplock held an inquiry at No. 43, Norland-square, Uxbridge-road, Kensington, touching the decease of the Rev. Robert Grant Brown. A medical certificate had been given as to the death, but the registrar of death communicated with the coroner, who ordered the funeral to be stopped. This was done when within a short distance from deceased's residence, and only about an hour before the inquest took place. Miss Elizabeth Alba Grant Brown said she lived at 43, Norland-square. Deceased was her father, and fifty-two years of age. He was a minister of the Presbyterian Church, and had also been engaged in the propagation of the Gospel among the Jews. On last Friday night he was at Daventry. On Saturday morning a telegram was sent stating that her father was taken ill, and that she had better go and fetch him home. She went by the next train, and saw him in a carriage near Weedon Station. He was then conscious, and, in reply to witness, said he had a broken rib. He did not say how it happened. A medical man at Weedon said deceased was fit to be removed, and he was brought to London that day. He became worse, however, and died on Sunday afternoon. No one present knew of any accident in which the deceased had been injured. Dr. John Taylor, of Bayswater, stated that he was awaiting deceased's arrival at Norland-square on Saturday evening. Deceased, who was carried into his residence by a cabman, was in a state of delirious insensibility, and talked of the Jewish mission, about which he took an interest. His pulse was intermittent and his breathing excessively quick. There was great pain over the left pleura, and a deep indentation over the region of the heart. Witness's impression was that there had been some injury to the lung. Deceased's body was much twisted, but witness could detect no irregularity of the spine. There was a scar on the back of the head. Death took place on Sunday afternoon. The cause of death was from internal injuries, concussion of the brain, and ruptured lungs. The inquiry was adjourned.

Gleanings.

There was a reward offered for the recovery of "a large leather lady's travelling bag." Latest despatches incline to the belief that the large leather lady had not got it back.—*American paper.*

On a railway line recently, a passenger stopped the guard, and asked, "Why does not the train go faster?" "It goes fast enough to suit us. If you don't like the rate of speed, get out and walk," was the rejoinder. "I would," replied the passenger, settling back in the corner of his seat, "but my friends won't come for me until the train gets in, and I don't want to be waiting around the station two or three hours."

A mother, whose mind had just been made happy by success over making jam, was busy the other day, when a low, musical sound came from the closet under the stairs; and the mother listened. It was her little son, softly singing to himself one of Moody and Sankey's hymns. Then she could not forbear stepping quietly to the closet door to catch a glimpse of the "dear child," "precious lamb," "bless his heart!" And she saw him—saw him devoutly engaged in humming that revival hymn, and also running his fingers round in a preserve jar. And there the devotions broke up—broke up amid groans of repentance for sin found out.—*American paper.*

One of my neighbours—a married lady—sent a note to a newspaper in this city to get a recipe to cure the whooping cough in a pair of twins. By a deplorable mistake a recipe for pickling onions was unconsciously inserted, and her name attached, and she received this answer through the "Answers to Correspondents":—"Mrs. L. H. B.—If not too young, skin them pretty closely, immerse in scalding water, sprinkle plentifully with salt, and immerse them for a week in strong brine." She didn't do it, however, as she thought it would kill the cough nineteen times out of twenty, and the children nine times out of ten.—*American paper.*

CHRISTMAS FEASTING.—The season is approaching when it is the practice to give unbridled rein to the appetite and leave the faculty of digestion to take care of itself. The wondrous admixture of indigestibles accumulated in the gastric organs of delicate children at this season is a marvel to the age. As "Christmas comes but once a year," so people, at other seasons models of prudence, take off all restrictions and let young folk do pretty much as they like, which, in most instances, means very wrong indeed, in a fashion which those around them have often dire cause to lament. It is, probably, little use to urge the need of more than common caution at this season, when all without is chill, and all within is weak; nevertheless, it may be worth while to warn parents and guardians that if there is any one part of the year at which it is especially needful to exercise the utmost caution in feeding the young, it is that we are now entering upon. Temperature and climatic conditions are peculiarly inauspicious for experiments on the physical economy of childhood, and the gravest perils attend the risk.—*Lancet.*

DECEMBER TOILETTES.—This season is never redolent of novelties, except so far as concerns New Year's Day; and the utter absence of balls and parties deprives the dressmakers' showrooms of their brightest ornaments; still there is plenty to be seen and admired. Among the silks a variety of rich damasks, all small in pattern, but exquisite to examine closely, and good in effect because harmonious as to colouring. One of the prettiest of these is the Brocade Pompadour, with scrolls of microscopic flowers and leaves of several tints on flesh-coloured, pale blue, or pearl-white ground. There are damasks, too, with floral patterns, and many sorts of soft Soies Faconnés with geometric designs upon them, and others that partake of the moss-like appearance of the woollens. The new velvet brocades I just mentioned a little time since, hold the first place among the novelties. The velvet arabesques are strewn upon a brocaded satin ground, dark green velvet leaves upon a tilleul-green brocade with pale blue and yellow flowers upon it; black velvet leaves on dark blue and pale pink damask; brown bronze velvet foliage on flesh-coloured brocade, with blue and pink roses, and so on. All these, as well as the velvet brocades, on plain satin

grounds to match, or of a contrasting tint, are used in small quantities in the composition of a toilette, the rest being made up of silk, satin, or plain velvet. But there is no particular rule to be followed in the arrangement. Sometimes the waistcoat cuffs and facings only are of the velvet or damask, with bands of the same for trimming; sometimes a figured basque is worn over a plain or kilted skirt, or a long gilet Watteau or plastron may be adapted to a polonaise. The train in any of these rich materials is always handsome, but the bodice with the side pieces prolonged into panneaux (plain side breadths) is a more novel arrangement. Toilettes made of such rich fabrics, mixed with faille or satin, want but little trimming—a yard or two of wide fringe on the tablier, or some galloon in the same style. There is no doubt that the dresses are less trimmed than formerly. Plain trains of silk or satin falling in deep folds are quite the vogue, and even woollen costumes are made with plain skirts. I have seen a number of really elegant costumes in light cloth, Vigogne, Thibet, and Indian cashmere made with plain skirt, plain tunic, waistcoat, and merveilleuse jacket, all simply ornamented with four rows of stitching, and small gold buttons on the tunic and waistcoat. Polonaises and Princesse robes made in mouse cloth, bourette, and other fancy woollens, are often merely piped with silk, the basques, cuffs, scarfs, aprons, tunics, &c., being also lined to match. Vandycks and castellated tabbs are much used as a simple decoration. Silk skirts, to be worn with woollen or fancy polonaises, are vandyked or castellated at the bottom, with a plaiting of the other material falling beneath. Draperies are cut out in the same way, and so are plain flounces put on without any fulness. The panneaux and quilles need draped tabliers, but hardly wider than one breadth of silk. One front and two side breadths are now amply sufficient, but the number of widths in the train are increased, especially when of plain silk or satin and untrimmed.—*Paris Correspondent of the Warehousemen and Drapers' Journal.*

FANCY GOODS OF ENGLISH MANUFACTURE.—It is pleasing to find that England holds her own against the keen competition of foreigners in these articles, the demand for which at this time of year is enormous. We are told that Cadbury's, the makers of the celebrated Cocoa Essence, have sent out nearly two millions of their exquisite little boxes of Chocolate since June; and they will form a welcome present to many of our children during the coming Christmas festivities.

Births, Marriages, and Deaths.

MARRIAGE.

ROYCE—OESTERLING.—Dec. 15, at Gallowtreegate Chapel, Leicester, by the Rev. J. Morley Wright, George Appelbee Royce, of Mansfield, elder son of David Cooke Royce, of Sherwood Rise, Nottingham, to Henriette Olga Mathilde, daughter of the late Wilhelm Oesterling, of Stuttgart, Germany.—No cards.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, by post for 14 stamps, labelled "JAMES EPPS & Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

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HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

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M A G N E T I N E

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, Cavendish-square, W., June 15, 1876.

F. W. Darlow, Esq.

SIR,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

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GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. EDWIN PAXTON HOOD.

50, Hilmarten-road, Camden-road, N., August, 1877.

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EDWIN PAXTON HOOD.

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RICHARD C. SHETTLE, M.D.

To Darlow and Co.

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Boothby Graffor Rectory, Lincoln, May, 18, 1877.

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See Deuteronomy, chap. xii. verse 23.

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